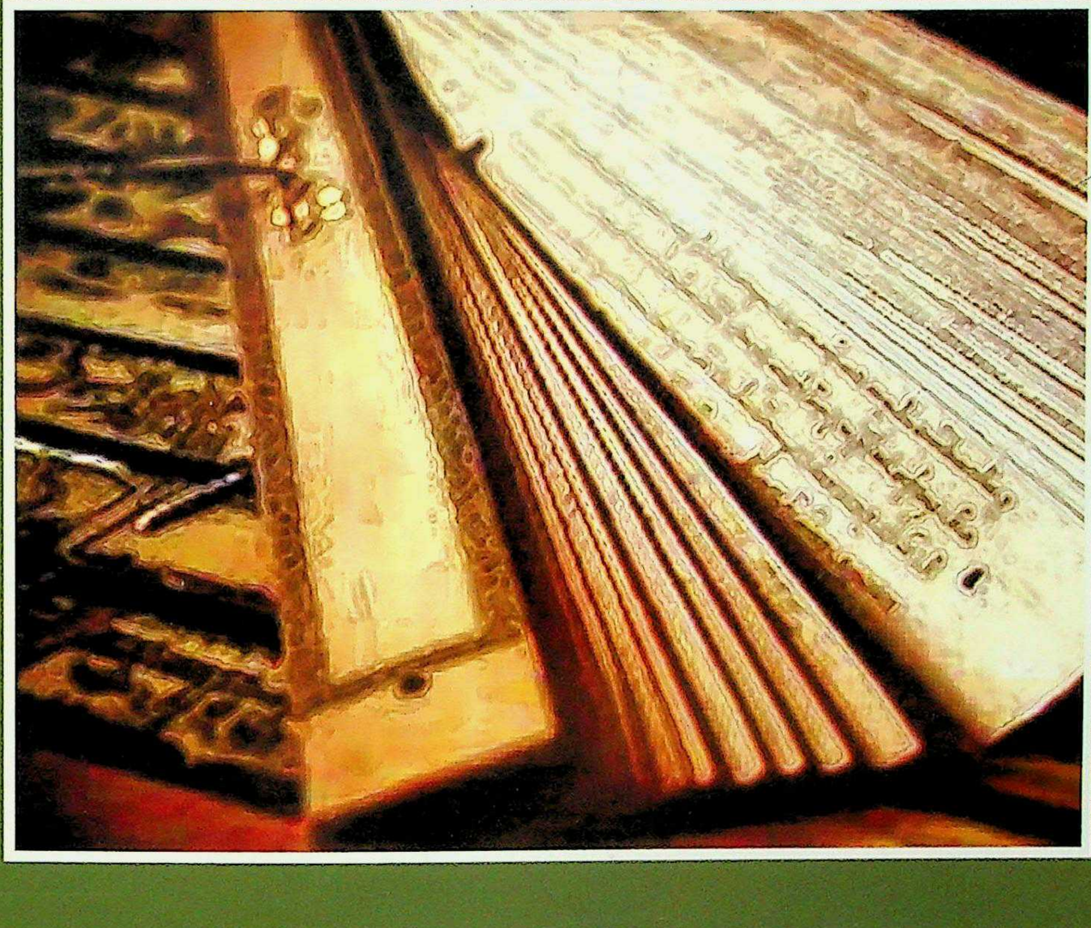
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Kerala Archives Journal

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Editorial Note

Kerala State Archives Department, Government of Kerala is very proud to bring out the second part of the volume - I of **THALIYOLA**, the most prestigious archival and historical publication of the Department. This Volume assumes greater significance with the learned and scholarly article of Sri.M.A.Baby, Honourable Minister for Education and Cultural Affairs on the classical speech delibvered by Sri C.Kesavan at Kozhencherry on 11 May 1935 that became the source of energy to the social renaissance of modern Kerala.

T.N.Remani brings out the relevance and significance of heritage studies in an age of information and technology. Miriam Nisbet, the founder director of the Office of Government Information Services at the US Archives and Records Administration unravels the importance of UNESCO's Memory of the World Programme which speaks out the documentary heritage in the modern context. Archives through the Ages by Dr.B.Sobhanan and Functions of Archives by Dr.J.Thiyagrajan trace the growth of Archives through the Ages and the functions of Archives that are of great significance in the modern context. Dr.V.Jayagopan Nair's Concept and Genesis of Human Rights Movement in India commands greater significance as an emerging area of study and research. Dr. Ramachandran Nair in his article on Tragedy of C.P. Ramaswami Aiyar-Integration of Travancore with India: A Historical Review traces the aborted attempts of Diwan C.P. Ramaswami Aiyar to retain the independent status of Travancore as a separate princely state even after India's independence. The Role of Travancore Tamilnadu Congress in the formation of modern Kerala by Dr.C.Nadarajan of the Annamalai University shed fresh light on the circumstances that led to the formation of modern Kerala. Dr.A.Shaji's article Alcoholism in Kerala: Its social consequences on the marginalised classes harps upon a vital problem which is having a lot of contemporary significance.

Besides the learned research articles *Thaliyala* is committed itself to the publication of rare manuscripts. This particular issue of the Journal is having eight hitherto unpublished manuscript documents which shed fresh light on the dark corners of the Kerala history. The first document is a royal nittu issued by King Balarama Varma in the year 1809 to expel the British soldiers from the kingdom of Travancore and to restore the control of Udagiri fort. On the other hand in the second document the same Maharaja wanted the amicable settlement of the Travancore Rebellion and also to provide the essential commodities to the British soldiers. Document number three

is a nittu issued by Swati Tirunal Maharaja towards the manufacture of original seals and thereby prevent the use of bogus Sircar seals that were rampant in Travancore during those days. Document number four is an order towards the purchase of English cotton goods. The remaining four documents were issued during the reign of Ayilyam Tirunal Rama Varma (1860-1880) and his Diwan Sir. T. Madhava Rao. Among them Document number five assumes greater significance. It sheds light on the formation of a peoples' library in Trivandrum for the use of the public in 1862. Document number six reveals, the financial assistance granted by the Maharaja of Travancore to the weavers of England during the American civil war. Document number seven is the special permission granted to the Ezhavas to use upper cloth which was originally granted by the Maharaja in 1859. The last document reveals on the grant of pension to the retired government servants of Travancore fixing a maximum of Rs. 30/ only. All the documents are self explanatory. The historians and scholars can interpret the documents as per the norms of research methodology.

The Kerala State Archives Department is specially indebted to Sri M.A. Baby, the Honourable Minister for Education and Cultural Affairs, Government of Kerala for his keen interest on the regular publication of Thaliyola besides contributing an article. I express my sincere gratitude to Dr. V. Venu, IAS, Secretary, Cultural Affairs Department who continues himself as the greatest source of inspiration towards the archival publications. Similary I very much beholden to the Editorial Committee headed by Dr. K.N. Panikkar as Chairman, Dr. K.K.N. Kurup, Dr. S. Sivadasan, Dr. K. Maheswaran Nair and Sri Malayinkeezh Gopalakrishnan as members for their valuable suggestions. I record my deep gratitude to the Assistant Director, Archivists, Superintendents, Junior Editor, Assistant Archivists, Editorial Assistants and all other staff members of the Department for their assistance at the different stages of this publication. The Godfrey's Graphics, Sasthamangalam, Thiruvananthapuram and Soft and Soft, Sasthamangalam, Thiruvananthapuram deserve our special thanks for cover design and type setting. Finally I convey my thanks to the Kerala State Audio-Visual Reprographic Centre, Thiruvananthapuram for the neat and elegant printing works.

J. Rejikumar
Editor cum Director
Kerala State Archives Department

കേരള നവോത്ഥാനത്തിന് ഊർജം പകർന്ന പ്രസംഗം

എം. എ ബേബി
സംസ്കാരികവകുപ്പ് മന്ത്രി

കേരളചരിത്രത്തെ വഴിതിരിച്ചുവിട്ട കോഴഞ്ചേരി പ്രസംഗത്തിന്റെ എഴുപത്തഞ്ചാം വാർഷികദിനമായിരുന്നു മെയ് 11. ആധുനിക കേരളത്തെ രൂപപ്പെടുത്തിയെടുക്കാൻ അർപ്പണബോധത്തോടെയും ത്യാഗപൂർണമായും പ്രവർത്തിച്ച നേതാക്കളുടെ നിരയിലാണ് തിരു-കൊച്ചി മുഖ്യമന്ത്രിയായിരുന്ന സി കേശവന്റെ സ്ഥാനം. വരും കാലം കേരളം ഏതുവിധത്തിലാകണമെന്ന് ചിന്തിക്കണമെങ്കിൽ പോയകാല കേരളം എങ്ങനെയായിരുന്നു എന്ന് നാം അറിയണം. ആ ബോധത്തിന്റെ പശ്ചാത്തലത്തിലാണ് എഴുപത്തഞ്ചാമാണ്ടിലും സി കേശവന്റെ കോഴഞ്ചേരി പ്രസംഗത്തിന് പ്രസക്തിയും സാംഗത്യവും ഏറുന്നത്.

സമഗ്രാധികാരത്തിലൂടെ തിരുവിതാംകൂറിനെ സർ സി പി രാമസ്വാമി അയ്യർ അടക്കി ഭരിച്ച ഘട്ടത്തിൽ 'സർ സി പി എന്ന ജന്തുവിനെ നമുക്കാവശ്യമില്ല' എന്ന് പ്രഖ്യാപിക്കാനുള്ള ധൈര്യം കാട്ടിയ പ്രസംഗമാണ് 1935 മെയ് 11ന് സി കേശവൻ നടത്തിയത്. തൊട്ടുപിന്നാലെയുണ്ടാവുക അറസ്റ്റും തുറുങ്കിലടയ്ക്കലുമെക്കെയാകുമെന്ന് അറിഞ്ഞുകൊണ്ടുതന്നെയാണ് നാടിന്റെയും ജനങ്ങളുടെയും താൽപ്പര്യങ്ങൾ മുൻനിർത്തി സി കേശവൻ അന്ന് ആ പ്രസംഗം നടത്തിയത്. തുടർന്ന് അറസ്റ്റും ജീവപര്യന്തം ജയിൽശിക്ഷയും ഒക്കെ അദ്ദേഹത്തിന് നേർക്കെത്തി.

ഈഴവ സമുദായത്തിൽപ്പെട്ടവർക്കും മറ്റും മനുഷ്യോചിതമായി ജീവിക്കാനുള്ള സാമൂഹ്യാവസ്ഥാ സൃഷ്ടിച്ചെടുക്കുക എന്ന ഉൽക്കൃഷ്ട ലക്ഷ്യം മുൻനിർത്തിയുള്ളതായിരുന്നു പ്രസംഗം. അധികാരികൾ ശിക്ഷിച്ചെങ്കിലും കാലവും ചരിത്രവും ശരിവച്ചത് ആ പ്രസംഗത്തെയാണ് എന്ന സത്യത്തെ മെയ് 11 നമ്മുടെ സ്മൃതിപഥത്തിലേക്ക് കൊണ്ടു വരുന്നു.

നമ്മുടെ നാടിന്റെ സാമൂഹ്യ രാഷ്ട്രീയ വികസന പ്രക്രിയക്ക് പുരോഗമനാത്മകമായ കുതിപ്പ് പകർന്നതിലൂടെ ചരിത്രപ്രധാനമായ സംഭവവികാസമായി അടയാളപ്പെടുത്തപ്പെട്ട പ്രസംഗങ്ങൾ നമുക്ക് അപൂർവമായേ ഉള്ളു. അത്യപൂർവമായ അത്തരം പ്രസംഗങ്ങളുടെ ഒന്നാം നിരയിൽ തലയെടുപ്പോടെ നിൽക്കുന്നു സി കേശവന്റെ കോഴഞ്ചേരി പ്രസംഗം. ആ പ്രസംഗം നമ്മുടെ സാമുദായിക നവോത്ഥാന പ്രക്രിയയെ, രാഷ്ട്രീയസ്വാതന്ത്ര്യത്തിനുവേണ്ടിയുള്ള ശ്രമങ്ങളെ സാമൂഹ്യ തുല്യതയ്ക്കുവേണ്ടിയുള്ള പോരാട്ടങ്ങളെ ഒക്കെ പുതിയ ഊർജം പകർന്ന് മുന്നോട്ടു കൊണ്ടുപോയി

തിരുവിതാംകൂർ ജനതയാകെ ഭയാശങ്കകളോടെ നോക്കിക്കണ്ടിരുന്ന സർ സി പിയുടെ കിരാതവാഴ്ചയെ നേർക്കുനേർനിന്ന് പരസ്യമായി വെല്ലുവിളിച്ചതിലെ ധൈര്യം കൊണ്ട് ശ്രദ്ധേയമായ പ്രസംഗമായിരുന്നു അത്.

അതേസമയം, ആ പ്രസംഗം, സമൂഹത്തിലെ അധഃസ്ഥിതരെന്ന് മുദ്രയടിക്കപ്പെട്ടവരുടെ അവകാശങ്ങൾ വിളംബരം ചെയ്യുന്നതും അത് നേടിയെടുക്കുന്നതിനുള്ള പോരാട്ടത്തിൽ വിട്ടുവീഴ്ചയില്ല എന്ന് പ്രഖ്യാപിക്കുന്നതും കൂടിയായിരുന്നു. അതുകൊണ്ടു തന്നെയാണ് ടി എം വർഗീസ്, നാൽപ്പത് ലക്ഷത്തോളം തിരുവിതാംകൂറുകാരുടെ കിരീടം വയ്ക്കാത്ത രാജാവ് എന്ന് സി കേശവനെ വിശേഷിപ്പിച്ചത്.

വസ്തുകരം വോട്ടവകാശത്തിന് മാനദണ്ഡമാക്കിയ 1932ലെ പരിഷ്കാര വിളംബരത്തിനുശേഷവും ഭൂമി കൈവശമുണ്ടായിരുന്ന ക്രിസ്ത്യാനിക്കും ഈഴവനും മുസ്ലിമിനും വോട്ടകവാശം ലഭിച്ചിരുന്നില്ല. കാരണം അവർ കരം ഒടുക്കേണ്ടിയിരുന്നത് പഴയ ജന്മിമാരുടെ പേരിലായിരുന്നു. ഇതിലെ അനീതിക്കെതിരായ പ്രക്ഷോഭത്തിന്റെ പശ്ചാത്തലത്തിലായിരുന്നു കോഴഞ്ചേരി പ്രസംഗം.

നിവേദനങ്ങളും പ്രാർഥനകളും അഭ്യർഥനകളുമായി കഴിഞ്ഞുകൂടിയിരുന്ന സമുദായങ്ങളെ പ്രത്യക്ഷ സമരങ്ങളുടെ പരമ്പരയിലേക്ക് നയിക്കാൻ ആ പ്രസംഗം ഉപയുക്തമായി.

വളരെ സൂക്ഷ്മമായി പരിശോധിച്ചാൽ ശ്രീനാരായണഗുരുവിന്റെ മുതൽ കാൾമാർക്സിന്റെ വരെ സന്ദേശം സി കേശവനെ പ്രചോദിപ്പിരുന്നതായി കാണാം. ഫ്രഞ്ച് വിപ്ലവം മുതൽ ഒക്ടോബർ വിപ്ലവംവരെ അദ്ദേഹത്തെ ആവേശഭരിതനാക്കിയിരുന്നുവെന്നുകാണാം. അയർലൻഡിലെ സ്വാതന്ത്ര്യസമരം മുതൽ ഇന്ത്യൻ സ്വാതന്ത്ര്യസമരം വരെ അദ്ദേഹത്തെ ആശയപരമായി ഊർജസ്വലനാക്കിയിരുന്നുവെന്നുകാണാം.

ലോകത്തിന്റെ എല്ലാ ഭാഗങ്ങളിലേക്കും എല്ലാ നല്ലതിനുവേണ്ടിയും തുറന്നുവച്ച ജാലകങ്ങളോടുകൂടിയ മനസ്സിന്റെ ഉടമയായിരുന്നു സി കേശവൻ. അതിന്റെയാകെ അനുരണനങ്ങൾ കോഴഞ്ചേരി പ്രസംഗത്തിൽ നമുക്ക് കണ്ടെത്താനാവും. സ്വാമി വിവേകാനന്ദൻ ഭ്രാന്താലയമെന്നു വിശേഷിപ്പിച്ച ഈ നാടിനെ നാമിന്നു കാണുന്ന ആധുനിക കേരളമാക്കി പരിവർത്തിപ്പിച്ചെടുക്കുന്നതിൽ ശ്രദ്ധേയമായ പങ്കുവഹിച്ച സംഭവവികാസങ്ങളും വ്യക്തികളുമുണ്ട്. ആ സംഭവങ്ങളുടെ നിരയിലാണ് കോഴഞ്ചേരി

പ്രസംഗത്തിന്റെ സ്ഥാനം. അത്തരം മഹത്വ്യക്തികളുടെ നിരയിലാണ് സി കേശവന്റെ സ്ഥാനം.

പിറക്കാൻ പോകുന്ന ഐക്യകേരളം സവർണ്ണരുടെ മേൽക്കോയ്മയിലുള്ളതാവരുതെന്നും സാമുദായികമായ ഉച്ചനീചത്വങ്ങളില്ലാത്ത ഒന്നാവണമെന്നുമുള്ള ചിന്തയുടെ തീപ്പൊരികൾ ആ പ്രസംഗത്തിലുണ്ട്.

ഈഴവ-മുസ്ലിം-ക്രൈസ്തവ ഐക്യനിര സാമുദായികമായ വിവേചനത്തിനെതിരായി ശബ്ദമുയർത്താനാണെന്നും അത് നായർക്കെതിരായുള്ളതല്ല എന്നുമുള്ള സമുദായ സൗഹാർദത്തിന്റെ തിളക്കം കോഴഞ്ചേരി പ്രസംഗത്തിന്റെ വരികൾക്കിടയിലുണ്ട്.

ജാതിയുടെ അടിസ്ഥാനത്തിൽ ചില കൂട്ടരെ സർക്കാർ നിയമനങ്ങളിൽ നിന്നു നീക്കി നിർത്തുമ്പോൾ അതിന് ന്യായീകരണമായി അധികൃതർ പറഞ്ഞിരുന്ന 'കാര്യക്ഷമതാവാദ'ത്തിന്റെ കള്ളിപൊളിക്കുന്ന മൂർച്ചയുള്ള വാദമുഖങ്ങൾ ആ പ്രസംഗത്തിലുണ്ട്.

പ്രായപൂർത്തിവോട്ടവകാശം നടപ്പാക്കാതെ വസ്തുകരത്തിന്റെ അടിസ്ഥാനത്തിൽ വോട്ടവകാശം നിലനിർത്തിയാൽ ഉത്തരവാദിത്തഭരണം സാർത്ഥകമാകില്ല എന്ന ബോധത്തിന്റെ വെളിച്ചം നമ്പിയുടെ ചണ്ഡാളശാസ്ത്രവാദത്തിനെതിരായ പ്രതിഷേധത്തിന്റെ കനലുകൾ ആ പ്രസംഗത്തിലുണ്ട്.

ചുരുക്കത്തിൽ സാമുദായിക വിവേചനങ്ങൾ ഭരണതലത്തിലെ അതിന്റെ നീതിരഹിതമായ പ്രതിഫലനങ്ങൾ, സർ സിപിയുടെ സവർണപക്ഷപാതിത്വത്തിനെതിരായ പ്രത്യക്ഷപ്രതിഷേധം ഈഴവ-ക്രൈസ്തവ-മുസ്ലീം ജനവിഭാഗങ്ങൾക്ക് എല്ലാ സാമൂഹ്യരംഗങ്ങളിലും ലഭിക്കേണ്ട പരിഗണനയുടെ ആവശ്യകത, പ്രായപൂർത്തി വോട്ടവകാശത്തിന്റെയും ഉത്തരവാദഭരണത്തിന്റെയും മേന്മ തുടങ്ങിയവയൊക്കെ ആ പ്രസംഗത്തിലുടനീളം മുഴങ്ങി നിൽക്കുന്നുണ്ട്.

രാജാധികാരത്തെ ജനാധികാരംകൊണ്ടു പകരം വയ്ക്കുന്നതിനുള്ള സമരകാഹളകത്തിന്റെ വിളംബരമായിരുന്നു സി കേശവന്റെ കോഴഞ്ചേരി പ്രസംഗം എന്നർഥം.

ഒരു പ്രത്യേക സമുദായത്തിന് പ്രത്യേകമായ പരിഗണന നൽകാൻ അവരുടെ പേരിൽ ഒരു സൈന്യം രൂപവൽക്കരിച്ചതിനും ഈഴവ-ക്രൈസ്തവ-മുസ്ലിം സമുദായങ്ങൾക്ക് സർക്കാർ ഉദ്യോഗംപോലും നിഷേധിച്ചതിനുമൊക്കെ എതിരായ പ്രതിഷേധത്തിന്റെ മുഴക്കമുണ്ടായിരുന്നു കോഴഞ്ചേരി പ്രസംഗത്തിന്. പ്രായപൂർത്തി വോട്ടവകാശത്തിനും ഉത്തരവാദഭരണത്തിനും വേണ്ടിയുള്ള മുറവിളിയുടെ ഇരമ്പം കോഴഞ്ചേരി പ്രസംഗത്തിൽ നിറഞ്ഞു.

പ്രവേശനത്തിൽ ജാതിവേർതിരിവില്ലാത്ത വിദ്യാലയങ്ങൾ, സാമുദായിക വിവേചനമില്ലാത്ത സർക്കാർ നിയമനങ്ങൾ, സമത്വദർശനത്തിലേക്ക് നയിക്കുന്ന തരത്തിലുള്ള പൗരസ്വാതന്ത്ര്യങ്ങൾ എന്നിവയ്ക്കുവേണ്ടിയുള്ള ആവശ്യങ്ങൾ ആ പ്രസംഗത്തെ രാഷ്ട്രീയമായ ഉള്ളടക്കത്തോടുകൂടിയതാക്കി.

ഇന്ന് തിരിഞ്ഞുനോക്കുമ്പോൾ നമുക്ക് ഒരു കാര്യം ബോധ്യപ്പെടും. സർ സി പിയോ സർ ഹബീബുള്ളയോ പുന്നശ്ശേരി നമ്പിയോ വരച്ചവരയിലൂടെയല്ല, മറിച്ച് അവ

രുടെ നിലപാടുകളെയാകെ വെല്ലുവിളിക്കാൻ ധീരത കാട്ടിയ സി കേശവൻ വരച്ച വരകളിലൂടെയാണ് കേരളം പിന്നീട് മുന്നേറിയത് എന്നതാണ് ആ കാര്യം.

ഒരു സന്ധ്യയിലാണ് സി കേശവൻ ചരിത്ര പ്രസിദ്ധമായ കോഴഞ്ചേരി പ്രസംഗം നടത്തിയത്. 'അന്ധകാരമയമായ' ഈ സമയത്ത് എന്നു പറഞ്ഞുകൊണ്ടാണ് അദ്ദേഹം പ്രസംഗം തുടങ്ങിയത്. അത് അന്നത്തെ സന്ധ്യയെ മാത്രമല്ല ആ കാലത്തെയാകെ സൂചിപ്പിക്കുന്ന വാക്കായിരുന്നു. രാജഭരണത്തിന്റെ സ്വേച്ഛാധികാരപ്രവണതയുടെ അന്ധകാരം. ജാതീയമായ ഉച്ചനീചത്വത്തിന്റെ അന്ധകാരം, മനുഷ്യാവകാശങ്ങൾപോലും നിഷേധിക്കുന്ന ജീർണസാമൂഹ്യസ്ഥിതിയുടെ അന്ധകാരം. ഒറ്റ വാക്കുകൊണ്ട് താൻ ജീവിക്കുന്ന കാലത്തിന്റെ സവിശേഷമായ പൊതുചിത്രം വരച്ചു കാട്ടുകയായിരുന്നു സി.കേശവൻ കോഴഞ്ചേരി പ്രസംഗത്തിൽ ചെയ്തത്.

സൗമ്യമായി തുടങ്ങിയ ആ പ്രസംഗം കത്തിജ്വലിച്ച് സമാപിച്ചത് സർ സിപിയെ 'ജന്തു' എന്നുവിളിച്ചുകൊണ്ടാണ്. ആ ജന്തുവിനെ നമുക്ക് ആവശ്യമില്ല എന്ന് സി കേശവൻ പ്രഖ്യാപിച്ചു. ഈ വിദ്വാൻ ഇവിടെ വന്നതിൽപ്പിന്നെയാണ് തിരുവിതാംകൂർ രാജ്യത്തെപ്പറ്റി ഇത്ര ചീത്തയായ പേര് പുറത്തുവന്നത് എന്നും ഈ മനുഷ്യൻ പോയെങ്കിലല്ലാതെ രാജ്യം ഗുണംപിടിക്കുകയില്ല എന്നും സി കേശവൻ ധീരമായി പ്രഖ്യാപിച്ചു. പിൽക്കാലത്ത് വെട്ടേറ്റ് സർ സി പി രാജ്യം വിടുകയും ആ വഴിതന്നെ നാട് രക്ഷപ്പെടുകയും ചെയ്തപ്പോൾ സി കേശവന്റെ വാക്കുകൾ ദീർഘദർശിത്വമുള്ളതെന്നു തെളിയുകകൂടിയായിരുന്നു.

തന്റെ ചോറ്റുപട്ടാളത്തെക്കൊണ്ട് നാടാകെ വിറപ്പിച്ച സിപി വാണിരുന്ന കാലത്ത് സിപിയെ ജന്തു എന്നുവിളിക്കാൻ അത്യപൂർവമായ ധൈര്യം വേണം. ധൈര്യംമാത്രം പോരാ; സ്വാതന്ത്ര്യത്തെയും ജനാധിപത്യത്തെയും കുറിച്ചുള്ള ഉയർന്ന രാഷ്ട്രീയ ബോധവും വേണം.

ആ രാഷ്ട്രീയബോധം സി കേശവനിൽ അങ്കുരിപ്പിച്ചത് സാർവദേശീയതലത്തിൽ അന്ന് ഉണ്ടായി വന്ന രാഷ്ട്രീയമാറ്റങ്ങളാണ് എന്നു കാണാൻ വിഷമമില്ല. 1917ലെ ഒക്ടോബർ സോഷ്യലിസ്റ്റ് വിപ്ലവത്തിലൂടെ അന്താരാഷ്ട്രരംഗത്ത് പ്രചരിച്ചുനിന്ന സമത്വത്തിന്റെയും സമാധാനത്തിന്റെയും രാഷ്ട്രീയസന്ദേശങ്ങൾ സി കേശവനിൽ പുത്തൻരാഷ്ട്രീയബോധത്തിന്റെ ഉണർവുപകർന്നിട്ടുണ്ടാവുമെന്ന് തീർച്ച. അല്ലെങ്കിൽ, മറ്റൊരു സന്ദർഭത്തിൽ അദ്ദേഹം കാൾമാർക്സിനെ 'ഭഗവാൻ മാർക്സ്' എന്നു വിശേഷിപ്പിക്കുമായിരുന്നില്ലല്ലോ.

വക്കം പ്രസംഗത്തിലാണ് സി കേശവൻ ഭഗവാൻ കാൾമാർക്സ് എന്നു പറഞ്ഞത്. ചേർത്തലയിലെ ജന്മിമാരുടെ കുടിയിറക്കിനെതിരായ സമരത്തിന്റെ പശ്ചാത്തലത്തിലായിരുന്നു അത്. 'ഈ പരിതസ്ഥിതിയിൽ ഭഗവാൻ കാറൽമാർക്സിന്റെ സന്ദേശം മാത്രമേ തൊഴിലാളികൾക്ക് ആശയുടെ നേരിയ ഒരു കതിരുനൽകിയുള്ളൂ. തൊഴിലാളികളേ, സംഘടിക്കുവിൻ നിങ്ങൾക്ക് നിങ്ങളുടെ കാൽച്ചങ്ങലകൾ മാത്രമേ നഷ്ടപ്പെടുവാനുള്ളൂ. ജയിച്ചാൽ ലോകം മുഴുവൻ. ആ സന്ദേശം അവരെ ആവേശഭരിതരാക്കി; ആവേശം കൊള്ളിച്ചു. അതിൽ യാതൊരു അപകടവുമില്ല" ഇതായിരുന്നു സി കേശവന്റെ അന്നത്തെ വാക്കുകൾ.

ചേർത്തലയിലെ തൊഴിലാളികളെക്കുറിച്ച് താൻ അഭിമാനം കൊള്ളുന്നുവെന്നുപറഞ്ഞ സി കേശവൻ 'ഇൻക്വിലാബ് സിന്ദാബാദ്' എന്ന മുദ്രാവാക്യം മുഴക്കിക്കൊണ്ടാണ് അന്ന് പ്രസംഗം ഉപസംഹരിച്ചത്.

കോഴഞ്ചേരി പ്രസംഗത്തിന്റെ 75-ാം വാർഷികം, ആ പ്രസംഗം കേരളത്തെ രാഷ്ട്രീയ നവോത്ഥാനത്തിലേക്ക് വേഗത്തിലാനയിക്കുന്നതിൽ എത്ര വലിയ പങ്കുവഹിച്ചുവെന്ന കാര്യം പഠിച്ചുകൊണ്ടുവേണം നാം ആഘോഷിക്കേണ്ടത്.

പൈതൃകപഠനത്തിന്റെ പ്രസക്തി

രമണി.ടി.എൻ

എച്ച്.എസ്.എസ്.ടി. ഗവ.ഹയർസെക്കണ്ടറിസ്ക്കൂൾ
പെരുവള്ളൂർ, മലപ്പുറം ജില്ല

ഇന്ത്യയെപ്പോലെയുള്ള ബഹുസ്വരസംസ്കാരത്തിൽ പൈതൃക പഠനം വളരെയേറെ ഗൗരവം അർഹിക്കുന്നു. കലകളും സാഹിത്യവുമാണ് പൊതുവെ സംസ്കാരമായി കരുതപ്പെടുന്നത് എന്നാൽ ഇതിൽ നിന്നെല്ലാം വിഭിന്നമായി ഏതുനാടിന്റെയും ജീവിതരീതി രൂപപ്പെടുന്നത് അവിടുത്തെ ഭൂപ്രകൃതി, കാലാവസ്ഥ അതിനനുസരിച്ച് മനുഷ്യജീവിതം സാദ്ധ്യമാക്കുന്ന തൊഴിലുകളുടെയും, പ്രവർത്തികളുടെയും അടിസ്ഥാനത്തിലാവും. പൈതൃകപഠനം വെറും ഭൂപ്രകൃതിയേയോ, സാഹിത്യത്തെയോ മാത്രം പറ്റിയുള്ള പഠനമല്ല. മറിച്ച് വിജ്ഞാനത്തെ ഓരോ പഠന വിഭാഗമാക്കി കീറിമുറിക്കാതെ പ്രകൃതിയേയും, മനുഷ്യവംശത്തേയും മുഴുവനായി ഉൾക്കൊണ്ടുകൊണ്ട് സമസ്ത മേഖലകളിലേക്കും വെളിച്ചം വീശുന്ന ഒരു സംരഭമാണ്. അതുകൊണ്ട് പൈതൃകസംരക്ഷണം ഒരു സമൂഹം ഗൗരവമായി ഏറ്റെടുക്കേണ്ട സാംസ്കാരിക പ്രവർത്തനമാണ്.

'നാനാത്വത്തിൽ ഏകത്വം' എന്ന വലിയ കാഴ്ചപ്പാടിൽ ജീവിക്കുന്ന നമുക്ക് ഇന്ത്യുടെ വൈവിധ്യപൂർണ്ണമായ കല, സാഹിത്യം, വിനോദം, ഭക്ഷണരീതി, വസ്ത്രരീതി, കൃഷിഉപകരണങ്ങൾ, ശാസത്രീയകൃഷിരീതികൾ, കരകൗശല തൊഴിലുകൾ, കുടിൽ വ്യവസായങ്ങൾ, പ്രകൃതിവിഭവങ്ങൾ, ഭാഷ, ആചാരം, ആഘോഷം, കായിക മൽസരങ്ങൾ, ജീവിതരീതി, മതം ഇങ്ങിനെ എണ്ണിയാലൊടുങ്ങാത്ത മേഖലകളെപ്പറ്റി മനസ്സിലാക്കുമ്പോൾ തന്നെ അതിന്റെ വ്യാപ്തി നമുക്ക് മനസ്സിലാകും. ഈ പ്രത്യേകതകൾ എല്ലാം തന്നെ ഓരോ ദേശത്തിനുമുണ്ട്. ഈ പ്രത്യേകതകളെല്ലാം തന്നെ നമ്മെ അത്ഭുതപ്പെടുത്തും. ഇങ്ങിനെ ദേശത്തിനപ്പുറം രാജ്യത്തിലേക്കും അവിടെ നിന്ന് ലോക സംസ്ക്കാരങ്ങളും പഠനവിധേയമാക്കുമ്പോൾ എല്ലാ രാജ്യ

ങ്ങളിലുമുള്ള സംസ്ക്കാരങ്ങൾക്കും പരസ്പരബന്ധമുണ്ടെന്നുള്ള തിരിച്ചറിവും നമ്മെ ആഹ്ലാദിപ്പിക്കും.

പ്രാചീന സംസ്കൃത സാഹിത്യത്തെക്കുറിച്ചും, ഇന്ത്യയിലെ വിവിധ വിജ്ഞാനശാഖകളെക്കുറിച്ചും നവീന രീതിയിൽ പഠിക്കാൻ ആസൂത്രിതമായ പരിശ്രമം ആരംഭിച്ചത് Asiatic Society സ്ഥാപിച്ചതോടെയാണ്. സഹസ്രാബ്ദങ്ങളായി അനസ്യൂതമായ ഒരു സംസ്കാരം കാത്ത് സൂക്ഷിച്ചു പോരുന്ന ഭാരതത്തിന്റെ പൈതൃകത്തെപ്പറ്റിപഠിക്കാൻ പാശ്ചാത്യരും, പൗരസ്ത്യരും ശ്രമിച്ചിട്ടുണ്ട്. പ്രാചീനഭാരതം അറിവിന്റെ അനർഘമായ കലവറയാണെന്ന് കണ്ടറിഞ്ഞ പാശ്ചാത്യ പണ്ഡിതൻമാരാണ് 'ഇൻഡോളജി' എന്ന പഠനമേഖല തുറന്നത്. ലോകമെമ്പാടുമുള്ള ആളുകൾ ഭാരതീയ പൈതൃകത്തിന്റെ മഹത്വം അംഗീകരിക്കാൻ തുടങ്ങിയിരിക്കുന്നു. പക്ഷെ പൈതൃകസംരക്ഷണത്തിൽ നമ്മുടെ രാജ്യം വേണ്ടത്ര ശ്രദ്ധ കേന്ദ്രീകരിച്ചില്ല എന്ന് നാം മനസ്സിലാക്കുന്നത് ഭാരതീയ വിജ്ഞാനങ്ങൾ പലതും വിദേശങ്ങളിൽ 'പേറ്റന്റ്' ചെയ്യപ്പെടുമ്പോഴാണ്. കൂടാതെ സഹസ്രാബ്ദകണക്കിന് താളിയോലഗ്രന്ഥങ്ങളും, അവയുടെ തർജ്ജമകളുംഇന്ത്യയിലുള്ളതിനേക്കാൾ കൂടുതൽ വിദേശരാജ്യങ്ങളിലുണ്ട്. അതിൽ കുറച്ച് ഉദാഹരണങ്ങളാണ്-

ചിക്കാഗോവയിലെ നാഷണൽ മ്യൂസിയം ലൈബ്രറി
ജർമ്മനി - ബർലിൻ- സാൻസ്ക്രിറ്റ് മാനുസ്ക്രിപ്റ്റ് ലൈബ്രറി ഓഫ് വെബർ
ബ്രട്ടീഷ് മ്യൂസിയം - സാൻസ്ക്രിറ്റ് കാറ്റലോഗ് ലൈബ്രറി
സാൻസ്ക്രിറ്റ് മാനുസ്ക്രിപ്റ്റ് ലൈബ്രറി - ക്ബാറ്റൺ-പാരീസ്
അമേരിക്കൻ ഓറിയന്റൽ ലൈബ്രറി, ന്യൂഹാവൻ കണക്ടിക്കട്ട്
ഫ്ളോറന്റൈൻ സാൻസ്ക്രിറ്റ് മാനുസ്ക്രിപ്റ്റ് ലൈബ്രറി ലീപ്സീഗ്
ലൈബ്രറി ഓഫ് ഇന്ത്യ ഓഫീസ് എ.ബി.കീത്ത്, ലണ്ടൻ.

ലീപ്സീഗിലെ യൂണിവേഴ്സിറ്റി ഓഫ് ലീപ്സിഗ് കളക്ഷൻസിലും, കേംബ്രിഡ്ജിലെ ട്രിനിറ്റ് കോളേജ് ലൈബ്രറികളിലും 400 മുതൽ 600 വർഷങ്ങൾക്കു മുമ്പ് പകർത്തിയ സംസ്കൃത ഗ്രന്ഥങ്ങളുടെ പ്രതികളുണ്ട്. ലണ്ടനിലെ ലൈബ്രറി ഓഫ് ഇന്ത്യാ ഓഫീസിലെ ലൈബ്രറി 500-600 വർഷങ്ങൾക്കു മുമ്പുള്ള ഹസ്തലിഖിത രേഖകളുടെ ഭണ്ഡാരമാണ്.

ഇന്ത്യയിൽ കോടിക്കണക്കിന് ജനങ്ങളുടെ മുന്നിൽനിന്ന് അനുദിനം നൂറുകണക്കിന് ചരിത്രസ്മാരകങ്ങൾ അപ്രത്യക്ഷമാകുന്നത് ഒരു തുടർ സംഭവമാകുന്നു. അടുത്തകാലത്ത് സാംസ്കാരിക മന്ത്രാലയത്തിന്റെ പ്രസ്താവനയിൽ 34ചരിത്ര പ്രധാനാന്യമുള്ള സ്മാരകങ്ങൾ അപ്രത്യക്ഷമായത്രെ! അതിൽ 12 എണ്ണം ഡൽഹിയിൽ നിന്നാണ് (Moti gate, Phool Chadar, Mubarakabad, Barakhambha and Alipur Cemetery, Joga Bai Mound, Sharasi Tallab, Mehrauli and Nicholson, Statue) 12 എണ്ണം ഡ്ജ യിൽ നിന്നും മറ്റുള്ളവ ജമ്മുകാശ്മീർ, കർണ്ണാടക, ഗുജറാത്ത്, രാജസ്ഥാൻ, ഹരിയാന എന്നിവടങ്ങളിൽനിന്നുമാണ്. ഇതിനെത്തുടർന്ന് സാംസ്കാരിക മന്ത്രാലയം 10,000 ആളുകളെ 3675 പൈതൃക സ്ഥലങ്ങൾ സംരക്ഷിക്കാനായി നിയമിച്ചെങ്കിലും അതിനുശേഷം ഏറ്റവും വിലപിടിപ്പുള്ള വിഗ്രഹങ്ങളും, വസ്തുക്കളും നഷ്ടപ്പെട്ടു കൊണ്ടിരിക്കുന്നുണ്ട്. ബസോളി (Basohli)യിലെ പുരാതന ഗുഹകാക്ഷേത്രം നശിച്ചുപോയതും സങ്കടകരമായ ഒരു വസ്തുതയാണ്. ഇതിനെല്ലാം നമ്മൾ മാത്യ

കയായി എടുക്കേണ്ടത് ലണ്ടനെയാണ്. അഞ്ചുലക്ഷത്തോളം സംരക്ഷിത ചരിത്ര സ്മാരകങ്ങളുണ്ട് എന്നാണ് അവർ അവകാശപ്പെടുന്നത്. ഇതെല്ലാംതന്നെ അനേകായിരങ്ങളുടെ ശ്രദ്ധയാകർഷിക്കുന്ന സ്ഥലങ്ങളാണുതാനും. എന്നാൽ ഇന്ത്യയിൽ തന്നെ ചരിത്രസ്മാരകങ്ങൾ അതിന്റെ പ്രാധാന്യത്തോടെയും, ഗൗരവത്തോടെയും സംരക്ഷിക്കുന്ന സ്ഥലങ്ങളും നമുക്ക് കാണാൻ പറ്റും.

ഇന്ത്യയിൽ 8000 ചരിത്രപ്രാധാന്യമുള്ള സ്ഥലങ്ങൾ മാത്രമെ സംരക്ഷിക്കാൻ ഗവൺമെന്റിനു സാധിക്കുന്നുള്ളൂ കാരണം ഇത് വലിയ സാമ്പത്തിക ഭാരം വരുത്തി വെക്കുന്നു. എന്നാൽ അമേരിക്കയിൽ 70,000 സ്ഥലങ്ങൾ രജിസ്റ്റർ ചെയ്തിട്ടുണ്ട്. ഇന്ത്യയിൽ നിന്ന് വിഭിന്നമായി അവിടെ സ്വകാര്യ വ്യക്തികൾ വളരെ ശ്രദ്ധയോടുകൂടി അത് സംരക്ഷിക്കുന്നു. പൈതൃകസംരക്ഷണം വെറും സർക്കാരിന്റെ ബാധ്യതയാകാതെ നമ്മൾ ബോധവൽക്കരണത്തിലൂടെ ജനങ്ങളുടെ മനോഭാവത്തിൽ മാറ്റം വരുത്താൻ വേണ്ട നടപടിൾ കൈക്കൊള്ളണം. നമ്മുടെ രാജ്യത്താകട്ടെ ഏറെ സംരക്ഷിക്കേണ്ട പ്രദേശങ്ങളിലെല്ലാം തന്നെ തുപ്പുക, കോറിയിടുക, എന്തെങ്കിലും എഴുതിവെയ്ക്കുക, മാലിന്യങ്ങൾ നിക്ഷേപിക്കുക എന്നീ ദ്രോഹപ്രവർത്തനങ്ങളിൽ ഏർപ്പെടുന്നവരെയാണ് നാം കാണുന്നത്. ഇവരെ ബോധവൽക്കരണത്തിലൂടെ അതിന്റെ മൂല്യം ഉൾക്കൊള്ളുന്നവരാക്കാൻ ഹെറിറ്റേജ് ക്ലബ്ബിലൂടെ നമുക്ക് കഴിയണം. ജനങ്ങളുടെ അനുകൂല മനോഭാവത്തിലൂടെ മാത്രമെ നാം ഇക്കാര്യത്തിൽ വിജയിക്കുകയുള്ളൂ.

ഇനിയെങ്കിലും നമ്മുടെ ദേശത്തിന്റെ സംഭാവനകൾ ഭാവി തലമുറക്ക് വേണ്ടി കാത്തു സൂക്ഷിക്കേണ്ടതിന്റെ ആവശ്യകത നമ്മുടെ തലമുറയേയും, ഭാവിതലമുറയേയും ബോധവൽക്കരിക്കേണ്ട കാലം അതിക്രമിച്ചിരിക്കുന്ന എന്നു മനസ്സിലാക്കാം. നമ്മൾ ഈ പഠനമേഖലയിലേക്ക് ആഴ്ന്നിറങ്ങുമ്പോൾ ആരും തന്നെ ഇക്കാര്യത്തിൽ ബോധാവാന്മാരല്ല എന്ന സത്യം നമ്മെ അലോസരപ്പെടുത്തും.

വിലമതിക്കനാകാത്ത ചരിത്രമൂല്യമുള്ള വസ്തുക്കൾ കളവു ചെയ്യപ്പെടുകയോ അല്ലെങ്കിൽ തുറന്നസ്ഥലങ്ങളിൽ വെറും കച്ചവടച്ചരക്കായി വിൽപ്പനയ്ക്കെത്തുന്നത് ഇവിടെ വെറും സാധാരണ സംഭവമാണ്. നഗരവല്ക്കരണം വാണിജ്യ വൽക്കരണം നിർമ്മാണ പ്രവർത്തനങ്ങളെല്ലാം തന്നെ നമ്മുടെ സംജാതമാകുന്നിണ്ടിവിടെ. പക്ഷെ ഇതിൽ ആർക്കും വേദന തോന്നുന്നില്ല എന്നത് പൈതൃകകേന്ദ്രങ്ങൾക്ക് ഭീഷണിയാകുന്ന അവസ്ഥ നമ്മളെ അസ്വസ്ഥരാക്കുന്നു.

എന്നാൽ നിയമങ്ങൾ അനവധി ഉണ്ടുതാനും എല്ലാ നിയമങ്ങളും അടിവരയിട്ടു പറയുന്നതാണ് ഓരോ പൗരന്റെയും കടമയാണ് പൈതൃകസമ്പത്ത് സംരക്ഷിക്കുക എന്ന് eg. 17[th] Nov 2007 ലെ നിയമം ബാക്കി പ്രധാനപ്പെട്ട നിയമങ്ങൾ ഇവയാണ്.

The Indian Treasure Trove Act 1878
The Ancient Monument Preservation Act 1904
The Antiquities (Export Control Act) 1947.
The Ancient Monument & Archeological Sites and Remains Act 1958
The Antiquities and Art Treasures Act 1972

ചില സമയങ്ങളിൽ ഈ നിയമങ്ങളെല്ലാം തന്നെ നിസ്സഹയരായ നോക്കുകുത്തികളാകുന്നു.

വിദ്യാലയങ്ങളിൽ ഹെറിറ്റേജ് ക്ലബ്ബിന്റെ പ്രാധാന്യം.

ഏറ്റെടുക്കാവുന്ന പ്രവർത്തികൾ.

ചരിത്രബോധവും, സാംസ്ക്കാരികമായ അവബോധവും സൂക്ഷിക്കാനുതകുന്ന രീതിയിൽ വിദ്യാലയങ്ങളിൽ ഹെറിറ്റേജ് ക്ലബ്ബുകൾ സ്ഥാപിക്കേണ്ടതുണ്ട്. ഒരു സമൂഹത്തിന്റെ ചരിത്രം, സംസ്ക്കാരം രേഖകൾ സൂക്ഷിക്കേണ്ടതിന്റെ പ്രാധാന്യം, ചരിത്രനിർമ്മിതിയിൽ രേഖകൾക്കുള്ള അപ്രമാദിത്വം തുടങ്ങി പൈതൃകസമ്പത്തിനെയും അവയുടെ പ്രാധാന്യത്തെയും കുറിച്ചുള്ള ധാരണ പുതിയതലമുറക്ക് പകർന്നു നൽകാനും കുട്ടികളിൽ രാഷ്ട്രാഭിമുഖ്യവും തന്റെ പ്രദേശത്തിന്റെ സാംസ്കാരികത്തനിമയിൽ ഊറ്റം കൊള്ളാനുള്ള തിരിച്ചറിവും സമ്മാനിക്കാനുതകുന്ന രീതിയിൽ സ്കൂളുകളിൽ ഹെറിറ്റേജേ ക്ലബ്ബുകൾ രൂപീകരിക്കാൻ സംസ്ഥാന ആർക്കൈവസിന്റെ ആഭിമുഖ്യത്തിൽ പ്രവർത്തനം ആരംഭിച്ചു. പക്ഷെ ഖേദകരമെന്ന പറയട്ടെ സംസ്ഥാനസർക്കാർ, പുരാരേഖവകുപ്പ്, വിദ്യഭ്യാസസംസ്ക്കാരിക വകുപ്പുമായി ചേർന്ന് നടപ്പാക്കുന്ന പ്രവർത്തനങ്ങൾക്ക് വിദ്യാലയങ്ങളിൽ ഇതുവരെയും ഒരു ചലനം സൃഷ്ടിക്കാൻ കഴിഞ്ഞിട്ടില്ല. ഹെറിറ്റേജ് ക്ലബിന്റെ പ്രവർത്തനങ്ങൾ വിദ്യാലയങ്ങളിൽ മാത്രം ഒതുങ്ങി നിൽക്കാതെ ഓരോ പ്രദേശത്തിന്റെയും പ്രത്യേകതയും, തനിമയും, കാർഷിക, കരകൗശല രംഗത്തുള്ള പെരുമയും കാത്തുസൂക്ഷിക്കാനും അതിൽ അഭിമാനം കൊള്ളാനും, ഭാവിതലമുറക്കുവേണ്ടി കാത്തുസൂക്ഷിക്കേണ്ട കടമതങ്ങളിലാണെന്നും ഉള്ള അറിവ് വിദ്യാർത്ഥികളിൽ മാത്രമല്ല ഓരോ പ്രദേശത്തേയും സാംസ്ക്കാരിക യുവജനസംഘടനകളേയും ബോധ്യപ്പെടുത്തേണ്ട ചുമതല ഹെറിറ്റേജ് ക്ലബ്ബിനുണ്ട്.

പ്രാദേശിക ചരിത്രരചനക്കുതകുന്ന രാഷ്ട്രീയ, സാംസ്ക്കാരിക ചരിത്രത്തിലേക്ക് വെളിച്ചം വീശുന്ന ഗ്രന്ഥങ്ങൾ, നാണയങ്ങൾ, പത്രങ്ങൾ, ഓർമ്മക്കുറിപ്പുകൾ, താളിയോലകൾ എന്നിവ ശേഖരിക്കുക.

കേരളത്തിന്റെ ഗതകാല സ്മരണകളെ തൊട്ടുണർത്തുന്ന കാർഷികോപകരണങ്ങൾ, വീട്ടുപകരണങ്ങൾ എന്നിവ വിദ്യാലയത്തിൽ ശേഖരിച്ച് ഇനി വരുന്ന തലമുറക്ക് കൗതുകം പകരാനും, പഠനത്തിനും, ഗവേഷണത്തിനുമുള്ള സൗകര്യമൊരുക്കുക.

ഓരോ പ്രദേശത്തേയും തനതായ കരകൗശല വിദ്യ നഷ്ടപ്പെടുത്താതെ കാത്തുസൂക്ഷിക്കുന്നതിനും അതിന്റെ പ്രാധാന്യം ഇന്നത്തെ തലമുറയെ പറഞ്ഞു മനസ്സിലാക്കുകയും, ആധുനിക ശാസ്ത്രത്തിന്റെ സഹായത്തോടു കൂടി അതിനെ പുനരുജ്ജീവിപ്പിക്കുകയും സമൂഹത്തിന് ഉപകാരപ്രദമാകുന്നരീതിയിൽ പരിപാലിക്കുക.

ഭാരതത്തിന്റെ 'നാനാത്വത്തിൽ ഏകത്വം' എന്ന ആശയം വിദ്യാർത്ഥികളുടെ മനസ്സിനെ ത്രസ്സിപ്പിക്കുന്നവിധത്തിൽ ഇന്ത്യയുടെ നാനാഭാഗങ്ങളിലുള്ള പൈതൃകസമ്പത്തിനേക്കുറിച്ച് പ്രദർശനം നടത്തുക. പ്രദർശന സൗകര്യമുള്ള മൊബൈൽ വാനുകൾ കുട്ടികളിൽ ആവേശം വളർത്തും.

ഹെറിറ്റേജ് ക്ലബിലെ അംഗങ്ങൾക്ക് ഭാരതത്തിലെ വൈവിധ്യങ്ങൾ നേരിട്ട് അനുഭവിച്ചറിയാൻ വിദ്യഭ്യാസവകുപ്പ് നേരിട്ട് മറ്റ് സംസ്ഥാനസർക്കാരുമായി യോജിച്ച് യാത്രാപരിപാടികൾ ആസൂത്രണം ചെയ്യുക. വിദ്യാർത്ഥികളിൽ ഒരു പുതിയദിശാ

ബോധവും, കാഴ്ചപ്പാട്ടും ഉണ്ടാകുന്നു. കൂടാതെ ഭാരതത്തിന്റെ പൈതൃകം എന്നു പറയുന്നത് മറ്റു സംസ്ക്കാരങ്ങളുടെ കൂടിച്ചേരലും കൂടിയാണെന്നു മനസ്സിലാക്കാനുള്ള ഒരു അസുലഭമുഹൂർത്തവും ലഭിക്കുന്നു.

ഓരോ വീടും അതിലെ താമസക്കാരും ഓരോ പൈതൃകത്തിന്റെ യും കണ്ണികളാണ്. പൈതൃകസംരക്ഷണം പ്രദേശങ്ങളിൽ നിന്ന് വീടുകളിലേക്ക് കടന്നുചെല്ലണം. അവനവന്റെ വീടുകളിൽ തന്റെ കാരണവൻമാരുടെ നല്ലസ്വഭാവ സവിശേഷതകൾ, പാചകനിപുണത,കരകൗശല വൈദഗധ്യം എന്നിവ ഈ അധുനീക പരിഷ്ക്കാരങ്ങളുടേയും, ആഗോളവൽക്കരണത്തിന്റെയും കാലഘട്ടത്തിൽ പുച്ഛിച്ചുതള്ളേണ്ടതല്ലെന്നും, കാത്തുസൂക്ഷിപ്പെടേണ്ടതും വരുന്ന തലമുറയ്ക്ക് അഭിമാനത്തോടെ ഒരു നിലനിൽപ്പുണ്ടെന്നും ഉള്ള ഒരു അടിത്തറ കെട്ടിപ്പെടുക്കാൻ സഹായിക്കുന്നു.

ഒരു വിദ്യാർത്ഥിക്ക് ഭാരത്തിനെക്കുറിച്ചുള്ള വിശാലമായ കാഴ്ചപ്പാട്ടും ഒരു വിശ്വപൗരനായി ഉയരാനും, എല്ലാ സംസ്ക്കാരങ്ങളും പരസ്പരം കടപെട്ടിരിക്കുന്നു എന്നുമുള്ള ഒരു വലിയ തത്വചിന്തയുടെ സന്ദേശവാഹകാരകാനും പരസ്പര ബഹുമാനത്തിനുമുള്ള വാതായനങ്ങൾ തുറക്കുന്നു.

പൈതൃക സമ്പത്തായിട്ടുള്ള സ്ഥലങ്ങൾ പൊതു ജനങ്ങൾ നശിപ്പിക്കാതെ കാത്തു സൂക്ഷിക്കുക. അതിന്റെ പ്രാധാന്യം വിശദീകരിച്ചു കൊണ്ട് ബോഡുകൾ സ്ഥാപിക്കു. ഗവൺമെന്റിന്റെയും, തദ്ദേശസ്വയംഭരണസ്ഥാപനങ്ങളുടെയും ശ്രദ്ധയിൽപ്പെടുത്തുക.

ആപ്രദേശത്തെ മുതിർന്ന പൗരൻമാരുടെകൂട്ടായ്മ സംഘടിപ്പിക്കുക അവരുടെ അറിവുകൾ സമാഹരിക്കുന്നതിന് പ്രമുഖ പങ്കുവഹിക്കുക.

ആ പ്രദേശത്തെ ഏതെങ്കിലും വ്യക്തി സാംസ്കാരിക, രാഷ്ട്രീയ സാമൂഹ്യ, വിദ്യഭ്യാസമണ്ഡലങ്ങളിൽ പ്രഭൽഭനാണെങ്കിൽ അദ്ദേഹത്തിന്റെ പ്രാഗൽഭ്യം ആ പ്രദേശത്തിന് ഗുണകരമായി വിനിയോഗിക്കുന്നതിനുള്ള പദ്ധതി തയ്യാറാക്കുക.

ചരിത്രനിർമ്മിതിക്കും, ഭാവിതലമുറക്കും ഉപകാരപ്രദമാക്കുന്ന രേഖകൾ, വസ്തുക്കൾ, നാണയങ്ങൾ, പ്രമാണങ്ങൾ, സ്റ്റാമ്പുകൾ, ഉപകരണങ്ങൾ എന്നിവ പലവീടുകളിലും അനാഥമായി ചിതലരിച്ച് നശിച്ചു പൊയ്ക്കൊണ്ടിരിക്കുകയാണ്. ക്ലബ് അംഗങ്ങൾക്ക് ഇങ്ങിനെയുള്ള വീടുകൾ കണ്ടെത്തി വസ്തുകളുടെ പ്രാധാന്യംഅവരെ അറിയിക്കാനും, ആ രേഖകളുടെ ശാസ്ത്രീയസംരക്ഷണത്തിനായി ഗവ:സഹായം ഏർപ്പെടുത്തി കൊടുക്കുവാനും അതെല്ലങ്കിൽ അമൂല്യമായ രേഖകളാണെങ്കിൽ ആർക്കൈവ്സ് ഡിപ്പാർട്ടുമെന്റിന്റെ സഹായം ലഭ്യമാക്കുന്നതിനും ശ്രമിക്കുക.

ഇന്നും പൈതൃക സമ്പത്തുകൾ ഓരോ വീടിന്റെയും തട്ടിൻ പുറങ്ങളിൽ ആരോരുമില്ലാതെചിതലരിക്കുന്നത് ഓരോ ഗൃഹനാഥന്റെയും അസഹിഷ്ണതയുടെയും, അന്ധവിശ്വാസത്തിന്റെയും, കടുംപിടുത്തത്തിന്റയും ഫലമാണ്. അവരറിയുന്നില്ല ഇതിന്റെയെല്ലാം മൂല്യം. കൂടാതെ വരുന്ന തലമുറക്കുകൂടി ഉപകരിക്കുന്ന ആമൂല്യ സമ്പത്തുക്കളെയാണ് അവർ നിഷ്ക്കരുണം തകർക്കുന്നത്. പാലക്കാട് ജില്ലയിൽ മാത്രം 1302 വീടുകളിൽ പേപ്പറുകളും, പാംലീഫുകളും ഉണ്ട്. ഇതിൽ ഭാഗ്യമെന്നു പറയട്ടെ ഭൂരിഭാഗപേർക്കും അതിന്റെ പ്രാധാന്യംഅറിയാം. എന്നാൽ കാലം ചെല്ലുന്തോറും നശിക്കാതെ ശാസ്ത്രീയ സംരക്ഷണം കീടങ്ങളിൽ നിന്നും കിട്ടുന്നുണ്ടെന്ന് ഉറപ്പു

വരുത്താൻ സംസ്ഥാന വ്യാപകമായിത്തന്നെ നല്ലപ്രചരണ പരിപാടി സംഘടിപ്പിക്കുക.

നാഷണൽ ഹെറിറ്റേജ് കമ്മീഷൻ ചരിത്രസ്മാരകങ്ങൾ സംരക്ഷിക്കുന്നതിന് അനുയോജ്യമായ നിർദ്ദേശങ്ങളടങ്ങിയ കരടുരേഖ അടുത്ത പാർലിമെന്റ് സമ്മേളനത്തിൽ അവതരിപ്പിക്കുന്നുണ്ട്.

നമ്മുടെ രാജ്യത്തിന്റെ വൈവിധ്യമായ നേട്ടങ്ങൾ എല്ലാവരും അറിയേണ്ടതും,പരിസ്ഥിതിക്ക് കോട്ടം തട്ടാതെ സംരക്ഷിക്കേണ്ടതും ഭാവി തലമുറക്ക് വേണ്ടി സൂക്ഷിച്ചുവെക്കേണ്ടതും നമ്മുടെ ഓരോരുത്തരുടേയും കടമയാണ്. ഈ ബോധവൽക്കരണം വളരെ അടിയന്തിര ഗൗരവത്തോടെ കാണേണ്ടതാണ്. ഒരു സമൂഹത്തെ ഊർജ്ജസ്വലരാക്കേണ്ട കടമ അധ്യാപകരുടേതാണ്. അവർ അനേകായിരം ദീപങ്ങൾ പ്രകാശത്തോടുകൂടി മറ്റൊരു തലമുറക്ക് കൈമാറാനായി വിദ്യാർത്ഥികളെ സജ്ജരാക്കേണ്ടവരാണ്. പഠിച്ചും, പഠിപ്പിച്ചും, ഗവേഷണം നടത്തിയുമുള്ള അറിവുകൾ നമ്മുടെ ദേശത്തെ ചൈതന്യമുള്ളതാക്കാൻ നമുക്ക് ഹെറിറ്റേജ് ക്ലബ്ബിലൂടെ ശ്രമിക്കാം. അങ്ങിനെ പൈതൃക പഠനം പ്രസക്തിയുള്ളതാക്കാം.

UNESCO'S MEMORY OF THE WORLD PROGRAMME

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The 'Memory of the World' (MOW) is the recorded collective legacy of the peoples of the world and represents a significant proportion of the world's heritage of human achievements since the dawn of time. While some of this is transmitted orally, in its recorded form it is more commonly known as 'documentary heritage'. But it is fragile, subject both to natural deterioration and man made disasters. UNESCO's MOW programme, launched in 1992, aims to (1) preserve such materials; (2) provide access through digitization, book publication, . etc.; and (3) raise global awareness of the significance of documentary heritage. This last is carried out principally through the identification of significant documentary heritage and listing it on a MOW register, whether International, Regional or National. Nominations for inscription can be made by any individual or body and an International Advisory organization. Committee meets every two years to decisions on entries in the register. In addition there is a structure of regional and national committees but this is incomplete and needs to be strengthened.

The Memory of the World is the recorded collective legacy of the peoples of the world. It is a significant proportion of the world's heritage of human achievements since the dawn of time. In some cases, this legacy is stored in human repositories and transmitted orally. In its recorded form, it is more commonly known as documentary heritage and is mainly stored in archives,

libraries and museums in electronic form or on traditional materials. But no matter how it is stored, this memory is fragile and will disappear in the long run.

This means that millions of textual and print items such as books, manuscripts, newspapers, photographs and governmental records; millions of films, audio and video tapes and discs, are at risk of crumbling into dust or fading away and disappearing for eternity! These documents are the memory of humanity - the memory of the World - and their loss would be an impoverishment of our global heritage.

In different regions of the world, threats to documentary heritage are varied, but the main causes of concern come from earth-quakes, floods, storms and fires. Heritage is affected by other factors such as chemical decay; vinegar syndrome affecting acetate film; bacterial and fungal infestations; colour fading; sound deterioration; sticky tape syndrome; demagnetization, among others - unfortunately, these are problems well known to this audience of archivists.

The worst losses often arise from human actions - deliberate acts or negligence. Theft and vandalism still plague libraries and archives even if protective measures are in place in most institutions. Conservative estimates are that more than 80% of the early films have been deliberately destroyed or have otherwise disappeared. Television has suffered losses due to deliberate erasing and reusing of tapes, whether for economic reasons or from ignorance of their value.

Through the ravages of war, countless collections have vanished forever through the burning and destruction of books and records. The same also occurs during religious and other purges where the ruling authority believes that destroying the past is a means of rewriting history and recreating memory. Untold acts of destruction - in the name of freedom; whether by revolutionaries or counter-revolutionaries, political, cultural or religious reformers and other persons - have resulted in the inexcusable and immeasurable loss of chapters of our history and heritage.

Faced with such a grim situation of potential loss of documentary legacy, UNESCO launched its Memory of the World Programme in 1992. It is designed as a global activity to protect and promote documentary heritage in all its forms by raising awareness of the problems associated with its preservation and by ensuring access. The main objectives of the Programme are threefold:

One is to preserve the world's documentary heritage. This is accomplished by providing practical assistance, advice and information, training of information professionals, and by obtaining sponsorship for projects.

The second objective is to promote universal access to documentary heritage. We do this through various means ranging from digitizing copies of items for distribution on the Internet and by other means, and publication and distribution of books, CDs, DVDs and other products, while respecting the rights of owners and custodians. Access also takes cultural sensitivities into consideration, including the right of indigenous communities to hold custodianship of their materials, and guardianship of access.

The third objective is to raise global awareness of the significance of documentary heritage. The major method is through the Memory of the World registers, media campaigns, and promotional literature.

The Programme has four main strategic activities: .

1. Identification of documentary heritage: This involves identifying any of thr registers sometimes canbe an empowering surprize! documentary heritage of world significance and listing it on a Memory of the World register. The key issue here is assessing its impact for the country concerned and determining whether its influence has been felt beyond national borders. Would the rest of the world benefit from access to its content? Is it endangered? Is it unique? Is it irreplaceable? Is it evocative of a period that influenced significant human developments? These are all factors that help to determine the full value of heritage elements.

There are three types of register: International, Regional and National. All registers contain material of world significance and an item may appear in one or more register. However, the three types of Memory of the World registers do not denote levels of importable but rather the geographic sphere of the influence of the heritage item concerned. The International Register lists documentary heritage that the IAC has judged as meeting established criteria concerning broad global significance.

2. Raising awareness: Priority is given to increasing global awareness of the significance of documentary heritage, and the need to preserve and provide access to it. Particular attention will be given to regions where documentary heritage is endangered or awareness is low. Different methods can include training and publicity; the distribution of information on preservation techniques; and cooperation with professional bodies and associations such as ICA.

3. Preservation: is the main focus of the Programme. Preservation projects relating to heritage already included in a Memory of the World register will be encouraged and, where possible, directly supported by the most

appropriate means. Inclusion of an item on a register does not create or imply any project funding entitlement, of course, and available resources may not match needs. However, listing can help the custodial institution to negotiate funding from interested partners.

4. **Permanent access:** It is the goal of the Programme. Everyone has the right of access to their documentary heritage, the right to know it exists, and where to find it. It is the responsibility of custodial institutions to ensure the continuance of this fundamental right.

How does the Programme work?

It is managed by a three-tiered structure operating at the international, regional and national levels. The Director-General of UNESCO appoints an International Advisory Committee (IAC) of 14 members in their personal capacity. The IAC normally meets every two years. It guides the planning and implementation of the Programme as a whole and makes recommendations concerning the inscription of nominations on the International Register, the award of the UNESCO/Jikji Prize for preservation, among other activities, as part of its mandate to ensure access to endangered documentary heritage.

The programme is also managed by regional and national entities. Regional committees have been established in Asia and the Pacific (MOWCAP) and in Latin America and the Caribbean (MOWLAC), which have established Regional Registers. In January 2008, a regional committee for Africa (ARCMOW) was created but has yet to become fully operational.

National Committees have been established in a number of countries but their operations in some cases are irregular. This is regrettable as it is at the national level that the major impact on governments and public opinion will occur. In this regard, national registers are especially important in highlighting items of outstanding value and attracting funding for conservation. As curators of the national heritage, archives can play a leading role in getting these committees operational, identifying items to be listed on the various Registers, and promoting the other work of the Programme.

Public impact and education are crucial factors in achieving this outcome, by making the general public aware of the vulnerability of the world's documentary heritage. The realisation too, that anyone - archivist, librarian, teacher, student, private individual - can actually initiate a nomination for any of the registers sometimes can be an empowering surprise!

Each session, as the Programme becomes better known, an increasing

number of countries are proposing items for inscription. I urge those of you that may be hesitating, to give some thought to submitting your own items for consideration.

I should stress two important points, one of which is that nominations cannot be 'open ended'; all proposals must relate to documents or groups of documents that are complete in themselves. Secondly, listing on the Register is not permanent. An item may be removed if it no longer meets the selection criteria on which its inscription was based or if new information, leading to a reassessment of the registration, proves the case for removal.

Currently there are 158 items from 67 different countries, one-international organization and one private foundation, and items range from films to rock inscriptions, from sound archives to photographs. Some are as recent as the 1986 Radio Broadcast of the Philippine People Power Revolution or as old as the Hittite cuneiform tablets from Turkey that date from the 2nd millennium B.C.E. But what they all have in common is that they represent the expression of human thought and creativity.

Yet, as important as the Registers are, they are not the Memory of the World Programme, and serve only to improve global consciousness about the need to protect a much larger documentary heritage really, all the archives of the world. The main core of the Programme is preservation and access. Although the Programme has achieved considerable status, there are issues that need to be further addressed to ensure that it encompasses all cultures. In this regard, the Third International Memory of the World Programme Conference held in Canberra, Australia, in February 2008 served to identify specific areas of cooperation among all Memory of the World programme stakeholders including archivists, librarians, historians, museum curators, at all levels of development. We believe that the recommendations will enable the Programme to expand and achieve its stated objectives, as the future can only be assured by radically altering the climate that has created the losses of the past.

ARCHIVES THROUGH THE AGES

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The term 'Archives' traces its origin from the Greek word 'archeion' which denotes 'a place in which public records or other historical documents are kept'. 'Archives is a repository of records which is entrusted with the custody, preservation and maintenance of records. It is an organized body of records, drawings, printed matters, manuscripts, maps, photographs and documentary materials preserved for the posterity because of their statistical and informational value. History being the record of the human past becomes authentic only when it is supported by reliable records which are kept preserved in the archives. The term 'record' originated from the Latin term 'recordari' which has originated from another Latin word 'cor' which means heart. As the heart forms the pivot of action, creative thinking, memory, etc. the term record denotes manuscripts, all scripts produced by mechanical devices. Records are the means by which public officials in a democracy are accountable to the people. They are the tools of administration, the memory of organization, the embodiment of experience, the protectors of legal rights and sources of many kinds of information.

The Archives furnish original information and primary data to the researchers, administrators, judges, public workers, services organizations, social activists, peace lovers, diplomats and the common people. They are in fact the heaven on earth for research scholars dealing with modern history.

The Archives have administrative, historical and intellectual values. For the reconstruction of the past in an authentic and objective manner, the archival records is of immense value. The administrative records preserved and maintained help the administrators in sorting out "institutional policies, determining programme priorities and informing a unity of purpose into the whole organization."

Archives represent treasures of the nation which is of inestimable value. They symbolize the glory, excellence and cultural traits of the nation. They are of immense use to the administrators, policy makers, researchers and to all who are anxious to know about the past. Each record can be regarded as a national monument and a highly precious document.

Archives is the golden house of a nation's cultural wealth. It is destined to withstand all the vicissitudes that occur in the course of history. Men come and go. The temperament of the people, their life style and their cultural behaviour also change as time rolls by. Civilizations flourish and vanish. Empires rise, develop, prosper and decay. It is the same with the policies of the governments. The varied nature of events because of their impact on the life of the human race assumes the status of historical events worthy to be recorded and preserved. It serves as the light house to the researchers in guiding their research pursuits. It preserves the hidden truth of the past, the guidelines to the administrators , mines of information to researchers, positive precedents to follow and the negative aspects to be avoided. Usually no one can question the evidentiary value of the archival documents since the documents under the archival custody are accurate, authentic and ultimate. Archives provide the raw material necessary to the researchers which is unquestionable and unchallengeable as and when for the reconstruction of the past. They assist the politicians and economists by rendering data and details about identical problems.

The people of India are specially noted for their archival sense and spirit. Before the introduction of the art of writing the record of events worthy of preservation were kept in memory and were transmitted from generation to generation. Records were preserved by symbols, drawing, pictures or engravings on a variety of materials like clay, wood, stone, rock walls, caves, leaves, animal skins, etc. It is generally held that writing was introduced during the later half of the Sutra period. India being the cradle of civilization gave special importance to the preservation of the records though some of the records were irrecoverably lost due to reasons beyond their control. They were not familiar with the systems of record preservation and its management.

The Jatakas of pre Buddhist period are the sources to know about the archival practice of that period. They furnish details regarding the political practice of moving a resolution thrice before passing it into a law. They also provide information regarding the prevalence of voting procedure and the system of separation of powers between Judiciary and Executive. It shows the committment of the Indians towards the preservation of the records even during pre Buddhist period.

The followers of Buddhism are very much committed to the preservation of records. The discussions and decisions of the meetings of the Buddhist Sanghas were, systematically recorded and preserved in good condition. Clerks who were generally men of high rank and intelligence recorded the minutes of the Sanghas. No doubt an advance method of record management was there during the Buddhist period.

The *Arthasastra* of Kautilya which is regarded as the imperial code of governance of the early Mauryas, reveals that the Mauryas showed great care towards the maintenance of records. Records were technically arranged and grouped under various headings. The buildings of the records office were constructed in such a way to protect the documents from the seasonal climate fluctuations. Minutest details of administration, market regulations and revenue administrative systems were recorded. *Lekaha* was the officer in charge of recording the important event and he was placed on equal par with the ministers. Experts with special ability in the art of composing the documents and a good hand writing were appointed as *Lekaha*. The *Arthasastra* also mentions about *Akshapalaka*, the custodian of the records who became the Archivist.

The Guptas gave meticulous care to preserve and use the records. The Gaya plate of Samudra Gupta points out that the Guptas had an organized system of record keeping. The person who was entrusted with the keeping of records was known as *Akshapataladhikrta*. The literal meaning of the term *Akshapataladhikrta* according to Fleet is "who is appointed to do the duties of the depository of legal documents."

Tsang Hiuen. the Chinese traveler, who came down to India during the period of Harsha Vardhana prepared his travel accounts on the basis of what he had heard, seen and read. He mentions about the custodians of records who were known as Ni-Lo-Pittu. Monier Williams defines the above term in his Sanskrit Dictionary as a collection of annals and royal edicts.

In South India the Imperial Cholas excelled themselves in the formation and preservation of records. The proceedings of the government were recorded in the palm leaves or Olai and were kept under proper custody. There was a

hierarchy of officials in charge of recording the matters. Maximum care was given to avoid errors in recording the proceedings. *Olai* officers were in charge of drafting the records and a senior officer called *Olainayagam* scrutinized such documents. *Vari pottagam* and *Varipottagakkanakku* were the most important and permanent revenue records of the Cholas. *Varipottagam* is a record of land grants and *varipottagakkanakku* is a descriptive record of the revenue demand, collection and balance statement. The temples served as the depository of records. Like the Cholas, the Vijayanagara rulers also evinced keen interest in handling the records. Abdur Razzaq, who visited Vijayanagar in 1442 A.D. shed light on the archival interest of the Vijayanagar kings. The official records were housed in a forty-pillared hall, a very big building next to the royal palace.

During the medieval period there developed a scientific system of archives keeping in India. *Sukraniti,* a Sanskrit work sheds light on the archival practice of medieval period. It mentions likhitasof seven types relating to property, gifts, purchases, sales, receipts, transfers and debts. The records contained the time, date, month, year, and place of their origin. Further the records should be authentic and it should bear the seal and signature of the issuing authority, countersigned by the concerned departmental heads. The records without such details were considered as *hina* and were declared invalid.

Akbar, the Mughal Padushah instituted a record office in 1574 A.D. He regarded the system of keeping records as an important duty of the Government. He authorized Abul Fazal for the establishment of the record office. Abul Fazal wrote Akbarnama with the help of the original documents kept preserved in the record office. The record office was known as the *DaftarKhana*. It is situated very near to the Emperor's palace at Fatehpur Sikri. Akbar appointed fourteen clarks for the maintenance of records. The Mughal Government was known as 'Kaghazi Raj', a government led by the documents. Besides there were provincial and regional record offices. The Persian manuscript called'Khallaq-us-Siyaq' by Haidar Beg also provides information regarding the organized system of record keeping under the Mughals. Like the Mughals, the Marathas were also noted for the preservation of records. On the model of the Mughals, Shivaji established the system of keeping records. He named the record office as *Daftar Khana* and the keeper of records as *Daftardar.* The records were systematically arranged and for that purpose more than 200 *karkuns* were employed. The advent of the Europeans marked the beginning of a new era in the archival administration in India.

Among the European colonial powers the British made everlasting contribution towards the gradual and systematic development of archives in

India. In the beginning the British administrators arranged the records on departmental basis. After the establishment their imperial hegemony in India they gave importance to the preservation of the documents including the country correspondences, treaties, sanads and engagements. In 1763 the business of the Council of Secretariate was divided into two departments viz; Public and Secret. Accounts, revenue, appointments, trade and commerce, maritime activities, etc. were placed under Public Department while military, political, defence, foreign affairs, etc. were kept under Secret Department. In 1770 a Committee of Revenue was constituted which was renamed in 1775 as the Revenue Department.

In 1793 rules and regulations were framed by the British for the proper maintenance of records. Accordingly a separate keeper of records was appointed. Thomas Scott was appointed as the first Keeper of Records and Monuments. As an archivist he rendered immense service for the proper arrangement of records by preparing the indexes to the court records upto 1794.

The letters received and sent, the decisions taken, the proceedings of the meetings were properly maintained. In the beginning European writers were alone employed to prepare copies of such records. When the volumes to be copied increased by leaps and bounds Indians were also appointed on contract basis. There were two major problems regarding secrecy and security of records. The government decisions could not be kept secret and the copywriters were non-officials and proved highly irresponsible.

As the government records got accumulated in large quantity a committee was appointed to suggest measures to accommodate them. The Committee after a detailed analysis suggested the creation of a Muniment Room and a Central Record Room for all administrative departments. In 1891 the Imperial Record Department came into existence. In 1910 the Imperial Records Department which was originally under the Home Department was brought under the newly established Department of Education.

Following the attainment of India's independence the Imperial Records Department was renamed as National Archives of India in 1947.Thereafter it became the biggest archival institution in Asia and one of the premier archival institutions in the world.

The National Archives of India preserves a large variety of records such public records, maps, private papers, microfilms and books. It has got an extremely voluminous collection of rare records. Records in its custody are broadly divided into pre-mutiny and post mutiny records. Since 1947 the Government of India has constituted a number of committees for the

development of archival organization and administration. The Committee of Archivists formed in 1953 became the meeting place of Archivists all over India. Thereafter it led to the establishment of State Archives. The State Archives in turn led to the formation of Regional Archives.

Before the formation of modern Kerala on 1st November 1956 the erstwhile princely states of Cochin and Travancore had their own well established archival repositories in Ernakulam and Cochin, while Malabar formed an integral part of the Madras Presidency with its regional record office at Calicut.

There after the regional archival centres of Trivandrum, Cochin and Calicut were brought under the Directorate of State Archives having its headquarters at Thiruvananthapuram. As an independent department the Kerala State Archives is committed itself to the preservation and maintenance of records at its pristine purity. Similarly the Kerala State Archives Department is having the rara pri village to be the greatest custodian of palm leaf records that shed immense light on the cultural heritage of Kerala

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FUNCTIONS OF ARCHIVES

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Archives, the storehouse of records of historical value, are entrusted with functions of a varied nature. They hold the hidden truths of the past, the guidelines to administrators, mines of information to researchers, positive precedents to follow and the negative aspects to be avoided. The modern era has witnessed a rapid growth in the means of communication and transport and it has brought the nations closer. International relations, Organizations, Treaties, Conferences etc., have further strengthened the cause of the creation and functioning of archives. The functions of the archives are tremendously increasing day-by-day due to the ever growing thirst for knowing historical facts.

Ancient and Medieval period

To the Greeks and the Romans the temples served as archives. Those were kept open for the perusal not to all but to few privileged. The people in general due to lack of awareness and more of fear did not claim their right over access to those valuable historical source materials. Hence, the archival functions remained very meagre to that receiving and keeping the records safe.

A significant feature of the early middle ages was the domination of the church over the State. More religious records were produced and they were

deposited either in the church or under the custody of ecclesiastical chief.

Those were known as Papal archives. The permission for perusal of the records deposited in the Papal archives was subjected to the discretion of the Pope. They were not open to the public and hence the functions of archives during the Middle Ages more or less remained the same, as was the case during the ancient period.

Modern period

In France the Government was held responsible for the preservation of records. The French model was soon adopted in many of the European countries. After 1870, as the concept of "Nation States" grew in Europe, the people of each and every nation were desirous of establishing a separate identity for their nations. They looked back to their history and desired to establish and ascertain the past glory and prestige. They desired to affirm strongly the meritorious role played by their nations. The interest of the people and their awareness to study and write true history enhanced the significance of archives. The governments also responded to the changing trend of the people. They created, organised and demarcated the functions of the archives. Thus in the modem period a scientific trend has crept into archival practices. More the utility of archives is felt the greater would be their functions.

The archives all over the world perform two-fold duties, which can be categorised into primary and secondary. The acquisition and the preservation of documents constitute the primary functions. The other functions such as supplying the archival material to the authorities and to the researchers, giving training to the archive staff, doing publication work, providing photographic services, creating archival awareness by organising conferences, seminars and exhibitions and maintaining a library, come under the secondary function.

Acquisition of Historical Material

1. Receiving of Records

Records are created by various agencies such as government departments, public, semi- public, and private organisations and the individuals. The creating authorities decide the utility and validity of records. The general procedure is the higher authorities of creating agencies concerned decide and select the records for permanent preservation. They have to decide and select the material not by their own discretion but according to certain norms. The records thus collected and certified are sent to the National or Regional

Archives, as the case may be, by the authorities. This is a continuous process and is done periodically. The archival authorities then receive, admit and access them in their registers.

2. Arranging the Records

The records received by the archives have their origin from different sources. Hence, they form a complex mixture of material. They need to be arranged in an order so as to make the work of the archival staff simple, quick and easy. So on receipt of the records the immediate function to be performed by the archival authorities is that of arranging them in a regular and set pattern. An entry register to make a note of all the records on receipt is maintained. Another register is to be created and maintained with a gist of each record for facilitating easy identification. They are to be indexed, calendared, catalogued and sorted out and then sent to the various sections of archives for their admission in the stacks. Then the classified records are compiled together chronologically and arranged department wise. The index of the departments is arranged alphabetically so as to make the work of locating and identifying the records of various departments easy.

Preservation

Preservation of records is as much important as maintaining the health of a child from the beginning. Hence one of the primary functions of archives is the preservation of records.

1. Selection of Material

The archivists and the archive personnel know well about the quality of material to be used for the preparation and preservation of archives. Hence the function of the persons associated with the administration of archives is to advise the creating agencies on the material to be used for records. It should recommend and stipulate the name or names of material, their brand mark etc., to the creating agencies and should make it obligatory on the part of them to adhere strictly to such recommendations and stipulations. Such functions though at times viewed by creating agencies, as interference in their day- to- day functioning, would in the long run definitely prove beneficial and just. The archivists themselves should make use of such worthy, chemical free material while arranging and preserving the records. The most recommended pieces of material for archives are hand made papers, best black printers ink, paints made from the most finely navigated pigment, black pencils, etc.,

2. Building

The building in which the records are kept constitute an important aspect of preservation. The records received from different sources must be kept with care to the core. Due measures should be taken to provide an infinite lease of life to them. To ensure such longevity, the archival building should have necessary facilities such as enough storage space, sufficient light, proper atmospheric condition, ample consultation area, furniture, modem copying facilities such as Xerox machines, trained personnel, etc. It should be a specially constructed air-conditioned building though there was no such facility in the past. Drawing the attention of the government to the basic necessity relating to the keeping, maintenance and preservation of archives is an important function of the archives. Without duly created, thoroughly furnished and properly protected building, the vast accumulated resources cannot be kept for posterity.

3. Providing Protection

Using qualified and recommended material while creating and preserving the records and housing them in a suitable building form the initial part of preservative function of the archives. This function does not end with that. Providing protection to them from pests, insects, climatic fluctuations, fungus, dust and the like constitute the other part of it. Only the archives personnel can thoroughly perform it. Protecting the records from all these hazards may cost more. But while comparing the value of the records, the cost is insignificant. Pesticides should be carefully selected and the one that causes no damage to the character of the material alone should be permitted for use in the archives. To keep the records free of dust there should be a team of workers. Modem! dusting equipments like vacuum cleaners should be used. Great care should be taken to keep the records from being exposed to direct sunlight.

4. Rehabilitation of Records

Rehabilitation is an important function of archives. The records that date back to many years or even centuries may be in a dilapidated condition. At times they may break like 'Papad'. The edges may remain folded. The colours may fade. The letters in it may remain shaded. Such weaknesses of records should be properly attended to. The folded edges must be flattened; minor damages should be repaired; the writings on such damaged pages should be carefully rewritten on both the sides. If the document with writing on one side becomes brittle pasting a thick hand- made paper on the other side would strengthen it. Compilation, stitching and binding of records are the

other processes of rehabilitation. Thus adding new life by rehabilitation and strengthening of records by employing specially trained personnel are important and noteworthy functions of the archives.

5. Applying Modern Techniques

Conservation of archival material has become more complicated in recent years due to atmospheric pollution. Where, how and when the records get damaged are the questions for which at times the archivists are unable to find answers. In the modern world, more advanced techniques are available for the process of conservation, rehabilitation and reduction of the quantity of records without lessening their contents. Archives should make use of all such scientific techniques. Microfilming of records will reduce the quantity and will require only lesser storage space. Transporting them also is easy and less expensive. Any number of duplicates can also be obtained. Hence, an archives should have a microfilm unit with different cameras for filming loose sheets and bound volumes. The computers are of much aid. Volumes and volumes of records can be stored and it is quick and easy to search for a particular record whenever they are needed. Archives thus can house, hold, maintain, preserve and provide the oldest records. They should employ new, modern and ultra new techniques for their preservation.

6. Maintaining a Research Laboratory

Every archive should have a research laboratory to investigate the origin, cause, nature and impact of archival problems. The causes of the growth of insects and fungus should be investigated and proper remedial measures should be prescribed. Each and every archive will have different types of problems caused by the prevailing air circulation, sunlight, place of location, climatic condition and the like. The nature of problems confronted by the archives differs from one archives to another. Hence, archives should have separate research laboratory to identify the unique problems and suggest measures to prevent them. The research laboratory should engage itself in finding innovative techniques to facilitate longevity of archival material. Reading the calligraphy, observing the temperature and humidity, are also the duties to be performed by the research laboratory to alert the authorities whenever necessary.

Allied Functions Publication

In the modern period the trend is towards keeping governmental activities, records and documents transparent. Archives all over the world have opened their portals to the research scholars. The scholars normally find it very

difficult to locate and identify the needed material among the voluminously accumulated records. It is the duty of the archives to guide the researchers with certain reference media and hence, the need for preparing and publishing handbooks, press lists, indexes and calendars. The areas in which research work has not yet been done should be identified and the records related to those areas should be made available.

As far as India is concerned, the publication of records can be traced back to the latter part of the eighteenth century. The records relating to military operations undertaken by the British were published. The East India Company appointed historians to write records of its civil and military matters. John Bruce brought out his work entitled *Annals of the Honourable East India Company* in 1806. In 1887, a Committee was appointed to consider how records in India office could best be made available for the purpose of historical research. The members of the Committee were Gadlit Henry Yule and General Strachey. They recommended the publication of press lists as a first step to be followed by more elaborate calendars. In the early part of the nineteenth century indexes of the public department were brought out in Madras. A. T. Pringle, the Keeper of the Imperial Record Department, started the work of printing the records for the easy access of researchers and for long standing preservation. The National Archives created a major publication programme and in collaboration with universities and academic institutions brought out many records, their calendars and inventories. Microfilming process filled the gaps found in the manuscripts. The formation of a' Research and Publication Committee in 1942 was a forward step in this direction. It published documents concerning eminent personalities, important events of the freedom movement, educational and economic growth, etc., It also published calendars, indexes, lists, abstracts, catalogues and handbooks.

Reprographic Services

Reproduction of records in different forms such as microfilm, reprint, type script copy, xerox, photo duplication and the like are to be done by the archives. It helps the researchers to save time and labour. It helps the archivists to reproduce the brittle records. The National Archives of India also maintains a mobile microfilm unit for microfilming valuable and rare material, which cannot be physically brought to the archives. This facility is also often availed by State Archives and record centers.

Providing Technical Assistance

Archives should give technical assistance to the creating agencies in the management and preservation of records. In India the Curator of the National Archives visits every three years the State Archives and provides guidance

and advice. In 1950, the Director of National Archives of India visited various repositories. The Tanjore' Raja's Records at Tanjore, the Mackenzie Collection at the Madras Oriental Manuscript Library and the Library of Royal Asiatic Society, Bengal and the Library of Maharaja of Kashmir were some archival centers inspected by him. The suggestions and recommendations given by him to improve the methods of archives keeping proved to be of great help to them. The technical personal of the National Archives of India visited not only the State Archives but also crossed the borders and visited Asian and African countries and provided technical assistance.

Elimination of Records

The records worthy of archival quality grow day by day. Hence there arises the necessity to undertake an elimination process to eliminate irrelevant and unwanted records. In 1962, the National Archives of India launched a model project to assist government agencies in making an appraisal of unwanted records of no administrative or historical value. In this regard, the Government of India adopted an archival policy resolution in 1972. This resolution provided guidelines for archival management.

Assistance to Scholars

An archive is a friend, a guide and a philosopher to researchers. When a true researcher enters the portals of archives he is automatically captivated by the real wealth of knowledge hidden there. He feels every time new, fantastic, fascinating, enlightening and enchanting. Entertaining such researches with available sources of information is the primary duty of archives. For his easy access, records should be kept well-arranged. He should be informed of the ways and means to exploit the resources there. He should be treated so kindly that he should feel at home. The procedures to get the copies of I G.O.S, the ledgers, the records of various departments, the council, proceedings, the bare Acts are to be highlighted to the researchers] through the reference media. Working space should be adequate and it should be comfortably furnished with proper light arrangements so that the researcher could work for a long time without getting tired and exhausted: Now-a-days as research endeavors have become the fashion of the day among the educationists and the administrators, more number of scholars makes use of archives.

Supplying Records to the Government

The Government Department may require records for reference while planning the future course of action. An idea of the past happenings may

enrich the knowledge in that subject and hence, the policy-makers and the planners are always interested in probing into the past. It is the bounden duty of the archives to furnish the needed records and particulars from the vast accumulation of records.

Creating Archival Awareness

The modern era is an era of advertisement. Anything whether it is a product, organization, individual, event or the like gets name and fame when advertised extensively. Though archives do not need any advertisement their importance, utility and value should be taken to the notice of the people in general and intellectuals in particular. Hence one of the functions of archives should be related to that of organizing seminars, conferences, archives week, exhibitions and workshops and the like i» order to create awareness. The National Archives of India conduct a number of such programmes. They have been conducting archives week celebrations starting since 1978. Panel discussions, film-shows, T.V. and radio broadcasts; special brochures, souvenirs and press interviews are some of the features in this direction. Lectures of eminent historians and archivists of India and abroad are also arranged.

Providing Archival Training

Providing training to the archives personnel and to those associated with archival practice is an important function of the archives. The training course covering the techniques of indexing, calendaring and preservation of records should be organized. In 1973, the National Archives of India conducted two short-term certificate courses pertaining to the record management and preservation. The Institute of Training was established in 1976 and the National Archives of India started a correspondence course on Archives keeping in 1978. The students who joined the course were given practical training in important archives of India. But this course was not conducted after 1980.

Accommodating a Library

Archives should accommodate not only the records, documents worthy of permanent value but also the published books and secondary evidences. Hence, archives should accommodate in itself a library and it will be of immense help to the researchers. Archives, the temples of researchers, administrators, planners, policy makers and peace lovers should upkeep their utility when they perform the above-mentioned functions. The fame of an archive is evaluated by its sincere performance of these duties. Every citizen

owes much to the archives, as the archives preserve the sources of the culture of human race. Men once passed away cannot be brought back to life. But their achievements and failures can be brought back for our review and assessment with the aid of archives. Hence, archives are expected to perform manifold functions. In fields such as politics, history, economics, sociology, culture, etc., the use of archives is of immense value and the archives cater to the needs of scholars in their search for knowledge.

For details vide by the same author *Archives Keeping*, Prabha Publications, Madurai, 2007.

CONCEPT AND GENESIS OF HUMAN RIGHTS MOVEMENT IN INDIA

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The concept and genesis of human rights movement in India can be traced from the very early period onwards. But the movement, unlike its counterpart in the west, remains constantly challenged by prevailing complexities of the political exigencies. The emergence of newer identities and shifting quality of these identities shaped by the very nature of politics and electoral processes in India coupled with the paucity of similar experiences in western liberal democracies ensures that civil and democratic rights movement has to often formulate its own responses, make its own theoretical and conceptual innovations to meet such challenges. The erstwhile Sangam society was noted for its respect for human dignity, liberty and equality. Universal outlook and a cosmopolitan attitude remained the order of the day. There was no distinction in the name of caste, creed or colour. Equality prevailed everywhere. Decisions were taken on the basis of merit, ability and character.

Thereafter many historically inherited structural features between thepost-colonial Indian state and the western nation states, as we!! as their respective interface with the political, economical and civil society, have shaped the origin, evolution and content of political democracy differently. These divergences may better explain the manifest operational factors of comparable liberal institutions of western vintage in the Indian context. These

differences pertain particularly to the rights of citizens, which constitutes the core concern of the liberal democratic agenda. Some of the structural asymmetries of the Indian state and its interface with the civil society, historically inherited from the colonial era, operationally impinging on the rights of the citizens would be spelled out at the outset.[1]

"Human Rights" means the innate, inherent and inalienable rights of human beings. Human rights are the rights related to life, liberty, equality and dignity of the individual guaranteed by the constitution or embodied in the International Covenant and enforceable by the court of India.[2] Human rights may be regarded as those fundamental rights essential for life as human beings. It is possessed by everybody irrespective of his or her nationality, race, religion, sex etc. It is the basic right that cannot, rather must not be taken away by any legislative or any act of the government and which are often set out in a constitution. They may also be described as common rights for they are rights which all men and women in the world would share.[3]

The Genesis of Human Rights

At the very outset it is very pertinent to mention that rights are those essential conditions of life without which man cannot be at his best. The rights are innate and inherent in all individuals irrespective of their caste, creed, religion, sex etc. since the rights are integrally and extricable interwoven with human beings, consequently, there are called human rights. It is essential for a dignified life.

Though the international concept of human rights has its origin in the twentieth century yet the Western idea of rights can be traced back to the ancient Greek period. Plato stressed equality of men and women of guardian class in function and social status. They favored equality of opportunity to men and women in the matters of administration and public service. However they restricted this right to the women of guardian class only and excluded the women of appetitive class. Aristotle and Thrasymachus have also talked about right of citizenship and justice respectively, in which the former defended Athenian slavery and denied the rights to the slaves.

Cephalous, however, defines justice as 'giving to every man what is due to him' sounds a concern for all human beings. Another Greek Philosopher Protagoras while emphasizing 'man is the measure of all things' explicitly shows his concern for the fulfillment and development of man. The notion of rights and man-centred ideas were in a stage of infancy during the Greek period, which got eroded and eclipsed during the Middle ages. In this period the notions of supernaturalism and absolute monarchy were prevalent, which concerned and strangulated the rights of man.

Humanism brought an extensive change almost of the nature of mutation in ideas, beliefs, art and architecture, institutions etc. Precisely it led to both the processes of deconstruction and construction. The emphasis was on man and his development. To the humanist man is not only a measure of all things but also a creator of things as he is endowed with reason and infinite capacity to solve his problems and determine his destiny. Humanism with such an understanding served as the substratum and base for the emergence of the notion of rights in the form of freedom and autonomy of man.

The struggle for the rights started to come out of the clutches of absolute monarchy and got crystallized in the form of Magna Carta in 1215. The King John was forced to give some liberties to the British citizens. John Locke, a British thinker gave an impetus to the conception of rights who emphatically stressed up on the right of life, liberty and equality as the innate an inalienable natural rights of man. The Glorious Revolution of 1688 entirely changed the socio-political structure by subjecting the monarchy to the power of parliament. The American Declaration of Independence(1 776), drafted by Thomas Jefferson explicitly expounded that we hold these truths to be self-evident, that all men are crated equal, that they are endowed by the creator with certain rights, that among these are life, liberty and pursuit of happiness.[4]

Though the issue of human rights has gained importance all over but it is an irony that humanity is caught in a whirlpool of problems, which lead to blatant violation of human rights. It may be referred here that Article I of Universal Declaration of Human Rights reads: "All human beings are born free and equal in dignity and rights".[5] This objective still remains a utopia. Human rights arc available to man in a peaceful environment. Violence and human rights are incompatible. Nowadays violence and state sponsored terrorism are quite common in international areas.

Though United Nations has adopted a Universal Declaration on human rights yet it lacks universal application. Different countries have different set of rights depending upon their cultural specialties and perceptions.

India is known for her specific culture. There is no direct reference of notion of rights in India; however, it lies embedded in its culture. Nonetheless, there are many lofty postulations and novel ideas in India philosophical outlook concerning the development and progress of man. Various reformers such as Raja Ram Moan Roy, Dayananda Saraswati, Vivekananda, etc. endeavored to prune the superstitions, dogmatism and social evils from the Hindu society but could not eradicate these completely.

India remained under the imperial subjugation for a long time, however, got independence on August 15, 1947. The constitution makers resolved to build India a free, fair, equal and just society. Therefore, 'Fundamental Rights' were incorporated in Part III of constitution for all without any discrimination. Apart from this Directive Principles of State Policy were also included in Part IV of the constitution to attain social and economic democracy for all in order to lead a dignified life. The objective was both to check the arbitrariness of the state as well as to evolve necessary mechanism and opportunities for the common good of the people.

Human Rights and the Constitution of India

Considering the socio-economic and potential background of the country, the constitution makers have shown great concern for protection of human rights and accordingly basic human rights have been incorporated in constitution. The preamble of the Indian constitution sets the aims to secure for all its citizens, justice, social, economic and political liberty of thoughts, expression, belief, faith and worship, equality of status and of opportunity and to promote among them all fraternity, assuring dignity of the individual and the unity of the nation.[6]

India has adopted in its constitution a formal declaration of fundamental rights which are beyond the competence of any legislature to affect except to the extent and under the conditions laid down by the constitution. Fundamental rights under the constitution of India are divided under the following sub-heads.[7]

1. Right to equality
2. Right to freedom
3. Right against exploitation
4. Right to freedom of religion
5. Cultural and Educational Rights
6. Right to Property

The conception of human rights transcended the boundaries and acquired utmost importance after the Universal Declaration of Human Rights also called as International Magna Carta of all Mankind on December 10, 1948 by the General Assembly of United Nations. The declaration set forth a comprehensive and a common standard of achievements for all by bringing the entire humanity under the uniform cover of human rights umbrella.[8] In the origin of western liberal democracies, democratic upsurge from within the civil society democratised their autocratic state apparatus, operationally

de-linking it from the church as its principle ally; so that, the emergence of the western liberal democracies simultaneously heralded the secular state. 'No Pope, No Kingl was the clarion call of the revolutionaries in England (1640) and France (1789). The historical trajectory of political democracy in India was sharply different: the colonial state was generally secular in its oppression, against which the politics of the liberation struggle spawned challenges to the secular moorings of the civil society. In fact, political democracy in India emerged simultaneously with the bitterest communal holocaust in the region challenging the ideal of the secular state at its origin, from the emerging civil society. This was at sharp variance with the historical trajectory of western liberal democracies wherein the democratic agenda encompassed the secular goal, institutionalizing them simultaneously at the level of citizens' rights. But in India's post-colonial democracy, the secular nation building agenda still remains unfinished which seriously impinges on the rights of citizens, both as individuals and as members of the myriad 'minority groups' of inscriptive identities. These shifting identities have spawned ever new minority and majority groups which are mostly shaped, temporally and spatially, by the political process rather than through individual choice of the citizen. Dalits, tribals and the hill people, women, elderly people, and children are among the more abiding of the disadvantaged group-identities, more visible within the arena of electoral politics, than at the centre stage of political democracy in the context of its central concern around citizen's rights.

The Concept of Human Rights

The human rights movement started as a world movement with the launching of Amnesty International in May 1961. The shifting hemlines of international atrocities are faithfully recorded in the annual reports of that body.

There are two gleams of hope. The concept of human rights, the new gospel-as worked its way through the subsoil of human consciousness with speed and strength, and has become one of the greatest driving forces of our time. But we must be reconciled to the inevitability of gradualness. The slow drip of Amnesty International has begun to work. More and more people of the world over realize, and realize more clearly, that should be increased human rights inspections and publicizing of abuses, Secondly, there is a growing solidarity among the nations of the world who believe in freedom. The human rights record of a state has become the legitimate concern of the international community. Today the human rights movement is genuinely world wide.[9]

So much has been said about human rights lately that the term define a precise definition. Defining human rights may be both simple and complex. Simple in the sense that one can argue that human rights implies a universal ethic which claims that certain rights ought to be believed and observed everywhere by everyone. They are possessed by human beings simply as being human per sec. and complex, when an attempt is made to list those rights, geographical diversities, cultural variances and differences in social values make the attempt a near impossibility to agree upon a universally accepted list of rights.[10]

Any action which would affect, distort or violate the inherent dignity of a human being, would amount to violation of his/her human rights. Keeping this aspect in min one may conclude that human rights are the basic rights of a person which are essential for the realization of his/her personality, as an individual as well as a member of the society in which e/he lives. They are based upon the belief that all persons are born free and with equal dignity and natural rights.[11]

Moreover, the concept of human rights is closely associated with the worth and dignity of the individual, and accords highest respect to human personality without any discrimination on grounds of caste, religion, creed, race, colour, sex or place of birth. It is self evident that human rights primarily aim to protect human dignity of an individual. Human rights provide the necessary and vital protection to an individual so that he/she may continue his/her life and contribution to the society in a dignified manner.

The expression "human rights" presupposes a level at which biological entities are bestowed with the dignity of being called human. The bearers of human rights must have an implicit right to be and remain human, allowing them some autonomy of choice in planning survival. [12]

The contemporary universal concerns also had their influence on the deliberations of India's constituent assembly, and also thereafter. But the domestic social base of the constituent assembly, representing roughly 35 percent of the Indian population based on property and educational qualifications, and the Congress Party's ideology influenced the final outcome of its deliberation on citizen's rights. A critical distinction was made in India's republican constitution between the first generation of human rights consisting of civil and political rights which were included in the enforceable part of its Fundamental Rights (Part III) chapter, while most of the second generation of economic and social rights were restricted within the non-justice able part of the Constitution in the chapter on Directive Principles of State Policy (Part IV). Together, they constitute, what are called democratic rights in the present human rights discourse in India.

The civil rights movements in India was spawned by the domestic excesses of the emergency regime, as we would argue the signing of the international covenant by the non-aligned Indian state, appears to be causally related to the regime's response to its liberal critics in the western democracies, in tandem with similar response of client regimes of the western alliance in the cold war era. But the parliamentary ratification of the UN covenant by the subsequent coalition regime of the Janata Party in 1979 underscores the useful catalytic role of international monitoring on such issues, as well as their salience within the post-emergency political discourse in India, even before India's formal economic globalisation through liberalisation and structural adjustment in 1991. Soon thereafter, the Human Rights Bill was introduced in the Indian parliament, creating the National Human Rights Commission in 1993. This opened new options for the fledgling movement.

These sequences and their causal linkages are important to underscore at the outset, in view of the periodic allegations of its critics against the movement as being allegedly 'western inspired'. Also the analytical distinction between the casual and the conjuncture in the Indian case may enable some broad generalisations around the possible role of international agencies in promoting normative concerns within the sovereign states' domestic politics. In the case of India's struggle for democratic rights, international networking has been a useful complementary instrument for civil rights groups within a social movement which originated indigenously in India's domestic politics. The external and the internal stimuli have reinforced each other, along with their cumulative mutual salience within India's democratic political discourse in a dialectical relationship, particularly after the globalisation of the economy. But it. is important to remember that, while the intellectual resource of the citizens' constitutional rights was drawn from the western historical experience, the origin of the civil rights movement in India was in no sense 'western inspired'.

At this stage, another important conceptual point also needs to be examined. Since the origin of the movement, the conceptual distinction between civil, democratic, fundamental, and human rights has remained somewhat blurred within the intellectual and political discourse in India; they have often been used synonymously, as also in this analysis. While the proximate context of its origin in the political economy of India's emergency era shaped its initial focus around the civil and political rights of the citizens as guaranteed in the Constitution's fundamental rights, the social base of the activists of the movement, as well as the new generation of human rights concerns in the more globalised international arena which have influenced to expand its sights. In the process, while the concern has had new converts in India, the concept has remained somewhat bewildered. [13]

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TRAGEDY OF C.P. RAMASWAMI AIYAR INTEGRATION OF TRAVANCORE WITH INDIA A HISTORICAL REVIEW

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The announcement of the decision of the Cabinet Mission that paramountcy ceases to exist with the transfer of power evoked sharp reactions from the Congress leaders. The Cabinet Delegation virtually endorsed the argument of the Indian princes that paramountcy can neither be retained by the British Crown nor be transferred to the new government. But the nationalist leaders strongly contended that political sovereignty ultimately rests with the people and the princes derive their power and authority from the people. The question of independence of Travancore after the lapse of British paramountcy had been the subject of controversy between C.P. Ramaswami Aiyar on the one side and the Congress leaders on the other.[1] Through press conferences and press notes the Dewan and the Congress leaders explained their views on the issue. The declaration of Travancore as a sovereign and independent country outside the Indian Union had alarmed the Congress leaders and the British statesmen of the impending separation of Princely India and they took steps to ward off the danger. C.P. Ramaswami Aiyar had failed to cope with the rapid political changes that had taken place in New Delhi and to sense the spirit of the times. His effort to situate the dynastic and historical tradition of the state in the emergent political setup earned for him unpopularity. He espoused an unpopular cause and tried to swim against the tide. In the end the princely

rule was eliminated and the states were merged with the Indian union.[2] The mischievous tricks of C.P. Ramaswami Aiyar were played down and his despicable manoeuvres virtually sounded the death knell of the princely order in India.

As spokeperson of Indian states C.P. Ramaswami Aiyar demanded internal autonomy for the states and envisaged independent India as a Federation of British India and Indian states on an equal footing.[3] He maintained that the states which were able to stand upon their legs might be given independent status and others would be merged and integrated to reduce the number to a maximum of twenty or less.[4] The Cabinet Mission in its endeavour to help India "to attain her freedom speedily and fully as possible" held talks with the representatives of the Indian princes. C.P. Ramaswami Aiyar, representing Travancore argued that "paramountcy can neither be retained by the British Crown nor be transferred to the new Government unilaterally".[5] Fresh treaties would have to be entered into with the Indian states on the basis of equality.[6] The other point he discussed with the Cabinet Delegation was the creation of a united India with a strong Central Government and pleaded strongly against the vivisection of the country[7] Stafford Cripps, one of the members of the Cabinet Mission in a press conference said that paramountcy cannot be handed over to a third party without the consent of the states. They will therefore become wholly independent[8]. The Secretary of State for India also endorsed the view of Stafford Cripps.[9]

The Congress parivar and its leaders expressed their concern on the proposal of the Cabinet Mission that paramountcy ceases to exist with the transfer of power. They had maintained that political sovereignty ultimately rests with the people and the princes derive their power from the people. Jawaharlal Nehru said. "so far as the states are concerned we do not expect nor are we going to agree to any kind of independence."[10] The Congress leaders rejected the proposal of the Cabinet Mission and contended that "the successor Government would automatically succeed to paramountcy... .... Our intention regarding the states must be clearly understood. We do desire that all sections of India should willingly participate in the future Indian union but in what way and with what sort of Government rests with them."[11]

Alladi Krishnaswami Aiyar, a constitutional expert and Congress leader requested the rulers of Indian states "to throw their lot with the freedom movement and make their contribution to the building up of a future India, gradeour and mightier than it had ever been in the past, instead of trying to wrest and retain their power on any outworn political or legal theory. The princes would gain in prestige and influence by assuming the role of

constitutional monarchs like the British Crown"[12] Aruna Asaf Ali also condemned the opportunistic stand taken by the Indian princes. She said - "Indian Rulers were laying down a new Monroe Doctrine to isolate their territory from the surrounding British territory inorder to continue their rule unhampered. Dangers face the Indian states now - the communal twist which was given to the states people's movement and the move to form confederation of states which would - sabotage the independent soverign Republic in India envisaged by Pandit Nehru."[13]

In the absence of the princes and their representatives the Constituent Assembly had passed the resolution regarding Aims and Objects of the Assembly. Participating in the discussion on 'Objective Resolution' most of the members questioned the validity of the stand taken by the princes against national interest. In a press conference held on 11 June the Dewan announced the impending independence of the Travancore state and justified his decision. His press statement evoked bitter feelings among the people towards the Dewan. They felt that it as a challenge to them. The working committee of the State Congress decided to observe 13 June as Constituent Assembly Day throughout the state. As a retaliatory measure the Travancore government banned public meetings for the purpose of recording public opinion on the issue of joining the Constituent Assembly. But inspite of all restrictions imposed by the government the State Congress held meetings to observe Constituent Assembly Day. The other political parties in the state and student organizations too started compaign against the independence programme of the Travancore government. On 13 July at Pettah in Trivandrum the police intervened to disperse the Congress meeting and in the police firing two persons died.[14]

Lord Mountbatten had realised that the differences among the Indian leaders were so wide that partition of India alone would solve the problem. Having himself become convinced he began to convert the Congress leadership to the idea of partition. The British government inorder to secure the consent of the Congress for the partition of India had taken a conciliatory approach towards Congress demands. The Viceroy agreed to compensate the territorial loss consequent on the creation of Pakistan by incorporating the Indian states to the Indian Union.[15] Listowel Secretary of State India, to boost the morale of the Congress leaders made it clear that the British government did not recognize any state as separate international entity.[16] As a matter of fact his statement shut the door to the independence of Indian states. The Viceroy was asked to "aid and assist the states in coming to fair and just arrangements with the leaders of British India as to their future relationships."[17] At last the Congress leadership accepted the idea of partition

as an inevitable evil.

The Mountbatten plan proposed the division of India into two independent states - India and Palistan, and the Indian states were given freedom either to join Indian union or Pakistan or to remain independent. The date of Indian independence was advanced to 15 Auguat 1947. C.P. Ramaswami Aiyar sent a telegram on 6 July 1947 to Attlee stating that Travancore could not be forced to join a Dominion which had "at this critical juncture in world history" established displomatic relations with the Soviet Republic. He further stated that although Travancore had offered to enter into 'the most friendly treaty and other relations' with the two Dominions inregard to defence, communications, and other matters the independence of Travancore was essential for its existence."[17]

Meanwhile the interim government constituted the States Department, an authority to deal effectively with the matters of common concern on the lapse of paramountcy. Sardar Vallabhai Patel was given additional charge of the department and V.P. Menon was appointed as secretary of the States Department[18] Patel appealed to the Indian princes to join the Constituent Assembly and to accede their states to the Indian union three subjects of common concern viz, Foreign Affairs, Defence and Communications. Mountbatten agreed to talk personally to the princes or their representatives on the issue of the accession of their states.[19] The Diwan of Travancore was invited for talks with the Viceroy on 21 July 1947. The Dewan held preliminary discussions with V.P. Menon and V.P. Menon explained the political situation consequent on the announcement of transfer of power by the British government. Earlier V.P. Menon had written a letter to C.P. Ramaswami Aiyer in this respect. He pointed out "Transitions are always risky and in India especially at present there is great danger of unsocial elements rearing their heads; unless they are checked at once it may soon be too late to do so. This danger at present concerns British India most, but the states will not be able to escape the contagion. The aspect of the question which is causing particular concern to His Excellency is the communist menace. The only remedy is to build up an integrated economic and political system which will be able to withstand their attack.[20]

During his interview with Mountbatten on 21 July, C.P. Ramaswami Aiyar declared that Travancore would never accede to the Dominion of India and that he had already made preliminary terms with Jinnah, including a trade agreement. After Mountbatten had "worked on him for two hours" he came round as far as to say that he might consider a treaty with Lndia.[21] When C.P. Ramaswami Aiyar came back on the following day, Mountbatten informed

him that Patel was not prepared to accept a treaty. Travancore could either accede to India or stay right out and advised him that his only escape from internal trouble lay in accession to India.[22] On his request the Viceroy wrote a letter to the Maharaja on the question of accession on 25 July a murderous attack was made on C.P. Ramaswami Aiyar at Trivandrum, but he escaped with minor injuries. The 'fight it out' spirit of the Dewan died out and for the first time in his career as Dewan C.P. Ramaswami Aiyar decided to follow a policy of conciliation and compromise. As a down to earth realist he advised the Maharaja to give consent to the accession of Travancore to the Indian union as suggested by the Viceroy. The Maharaja agreed to sign the Instrument of Accession and Standstill Agreement and his decision was communicated to the Viceroy on 30 July. The Maharaha signed the Instrument of Accession on 12 August 1947. In disgust C.P. Ramaswami Aiyer resigned his office on 19 August and left Travancore. In a letter to Mountbatten dated 9 August Listowel, the Secretary of State for India wrote with evident satisfaction - "I am sorry to hear that C.P. Ramaswami Aiyar should have been so severely mauled on his return to Travancore, but no doubt his going out of business at any rate temporarily has had the valuable effect of deciding the Maharaja to call of his bid for independence."[23]

The anti-national and unpatriotic stand taken by Hyderabad, Bhopal and Travancore in the critical hour of India's independence prompted the nationalist leaders to wipe out the princely order from the Indian Political landscape Sardar K.M. Panikkar aptly describes the decline and great fall of the Indian princes in his autobiography. "It was when the princely order was thus badly shaken that India became Independent. Even then the Congress leaders did not intend to wipeout the princes at one stroke. The causes for the final holocaust were C.P. Ramaswami Aiyar, the Nawab of Bhopal and the Nizam of Hyderabad. C.P's crusade for independence was a sham but was a lesson to Patel that in a moment of peril some princes would not hesitate to stab the nation in the back. He was also the cause for total elimination of princely rule. Every speech that C.P. made in support of Princely independence and every letter he wrote to Attlee and others seeking assistance merely served to seal the fate of the Princely order."[24] C.P. Ramaswami Aiyar had forgotten the fact that too much of talk is bad politics.

The words and deeds of C.P.Ramaswami Aiyar precipitated issues from which he was not able to come out with success. He had failed to keep personal relationships and loyalties inspite of differences. He had a contempt for nationalist leaders and unnecessarily criticized Mahatma Gandhi Jawaharlal Nehru and Sardar Patel on the eve of transfer of power. He wrote to the

Maharaja of Travancore. "I also stated that it is a fact admitted by Mr. Gandhi himself that the Congress does not believe in non-violence excepting as a policy which it can change from time to time and not as a creed. I then referred to the fundamental differences of opinion that I had with Mr. Gandhi's philosophy of life and that there was no common point between his outlook on most matters and mine and stated that *it was difficult for me to see eye to eye with him... I had no trust in the congress and his disciples of treating their opponents fairly or equitably...* Mr. Jinnah was a realist and he behaved as a realist. I insisted that *it was the Vicerory and Mr. Gandhi who had created Pakistan* and that I had been a persistent opponent of Pakistan, at present I had no quarrel with Mr. Jinnah."[25] He himself considered as one of the two strongmen of India, the other was Sardar Patel.[26] By temperament he was autocratic, over decisive and egoistic. He was a misfit for conpromises.

Mountbatten was of view that C.P. Ramaswami Aiyar had "a very inflated opinion of his own importance was always taking offence unless he was played upto and seemed to want to get into the news gratuitously"[27] Listowel, the Secretary of State for India and Attlee, the British Prime-Minister identified C.P.Ramaswami Aiyar as the trouble maker. C.P. was jealous of the popularity of Jawaharlal Nehru. In the Epilogue of his autobiography (1936) Nehru wrote, "Some months ago Sir C.P. Ramaswami Aiyar stated in public that I do not represent mass feeling, but that I was all the more dangerous because of my sacrifices and idealism and the fervor of my convictions, which he characterized as "self hypnotization" A person suffering from self-hypnosis can hardly judge himself and in any event I would not presume to join issue on this personal matter with C.P."[28]

C.P. Ramaswami Aiyar helped the Nawab of Bhopal and Nizam of Hyderabad with money and advice. He acted in unison with the Muslim rulers among the Indian princes and sought the support of both the Hindu Mahasabha and the Muslim League for Independent Travancore.[29] For this reason the Congress leaders purposefully sidelined and ignored C.P. Ramaswami Aiyar. As pointed out by V.P. Menon C.P. had many grievances against the Congress leaders and their utterances hurt him.[30] Nehru wrote, "I have come to the conclusion that C.P. is completely unbalanced and equally unreliable even if he had been treated curtly by any of us, there are something which are not done by any decent or patriotic individual. His complaints of ill treatment in Delhi have no basis so far as I am concerned... He has done many things in the past few months which are difficult to forgive. What Sardar Patel wrote to him, which seems to have hurt him, was partly taken from a letter from C.P. to Attlee- a very objectionable letter which was

forwarded to the Viceroy.... It is a tragedy that a man of his ability should direct that ability to base and harmful ends. Ability is very desirable; but even more necessary in a human being is integrity of character and balance."[31]

C.P. Ramaswami Aiyar made a vain attempt to rescue and maintain an antiquated political system. His prestige and influence was at the lowest ebb on the eve of transfer of power in 1947. He was no longer in a position to command respect. His two moves, independence and separation of Travancore from India and effort to preserve monarchical rule, ended in failure. His arrogance came out well in every speech he made, and lost all friends. Without exception all political leaders had some allergy towards him. He evaded chances of reconciliation in his bid for the independence of Travancore. All things considered he had made a 'Himalayan miscalculation' and fought for a cause not worth fighting for. The untimely utterances of C.P.Ramaswami Aiyar hastened the fall of Indian princes and finally caused their total elimination from the Indian political firmament.

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THE ROLE OF TRAVANCORE TAMIL NAD CONGRESS IN THE FORMATION OF MODERN KERALA

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A study of people's role in nation - making gained significance in the writing of history. The Indian National Congress, which led the struggle for freedom, opened a new era in the political map of India, having stood as the torch-bearer of people's rights and privileges. Undergoing different overtones due to the impact of ideologies, stresses and strains, the Congress movement attained success in a slow but steady pace. For a long time the national movement restricted its operation within the British provinces, which were directly under the Crown's administration. Slowly its repercussions spread to the princely territories too particularly after the entry of Mahatma Gandhi in the Congress agitation. The participation of political enthusiasts from the neighbouring princely states in the Congress programmes generated active interest among the former. As a native state Travancore acquired prominence by virtue of its high rate of literacy and progress of civilization. The awakening among the people precipitated a demand for securing a due share in the administration of the state for all people.

Travancore, situated in the southern most part of India and blessed by nature, was one of the important states in British India. The rulers of the state surrendered themselves to alien hegemony and accepted a vassal status. While the powers, those, who fought in defense of freedom, suffered and

perished, those, who betrayed it, survived and flourished. Travancore was no exception. Protected by British imperialism, supported by a ruling clique and dedicating themselves to Lord Padmanabha, its princes systematically exploited the people, partly for their own extravagance and partly in competition with fellow princes for gaining the favour of the British. What the common people experienced in their day to day life in this state were the evils arising out of oppressive taxation, forced labor, social degradation, exclusion from temples, streets and services, starvation and torture. The Harijans, the Ezhavas, the Nadars and the Muslims were the worst hit. This sordid situation continued for long until there came organized opposition. The oppressed communities, particularly the Nadars and the Ezhavas took the lead in the struggle; but with the spread of political awakening, the State Congress spearheaded the movement.

In 1947, when India was on the threshold of attaining independence, the attitude of the princely states underwent certain changes. The decision of the British Government to transfer power to India, leaders left the states free either to join the Dominion of India or the Dominion of Pakistan or to stand independent. The administration decided to declare Travancore as an independent state from the day of British withdrawal from India. This daring venture, undertaken by the Diwan and the Maharaja in disregard to public opinion complicated the political situation. The Congress leaders of India including Gandhi vehemently condemned this policy of the Diwan. The State Congress on the other hand, launched an agitation in June 1947 against this move.

United Kerala Movement and Tamilnadu Congress

The movement for the unification of the Kerala state presented an obstacle to the Diwan's move for an independent Travancore. In 1946 the demand for the formation of a linguistic province of all Kerala for the Malayalam speaking people by merging the Travancore state, Cochin state and the Malabar district of the Madras presidency assumed greater importance. In this movement there lurked a threat to the existence of Travancore as a separate state under the maharaja. It gathered a sudden impetus in consequence of the developments in Cochin politics. On 29 July 1946 the Maharaja of this state announced in the Cochin Assembly of his desire to work towards merging Cochin in a United Kerala province. This statement initiated a controversy and opinions were expressed both for and against this favour whereas the Tamilians, who constituted about one-third of the population of Travancore, opposed it. In the Sri Mulam Assembly V.S.Krishna Pillai and M.L. Janardhanan Pillai, Maharaja's announcement had created serious anxiety

and alarm, among the Tamilian citizens in the taluqs of Tovala, Agasteeswaram, Kalakulam, Vilavancode, Shencottah and Devikulam.[1] This motion furnished grounds for the Diwan to argue against the formation of a Kerala province. He cited the linguistic affinity of about one-third of the population to Madras province as the main impediment to the formation of United Kerala. In a statement in the assembly,[2] the Diwan-President explained the position thus: "One of the main grounds ..... which are militating against the entertainment of the idea of a Kerala province comprising Travancore is this very matter. Obviously, in Travancore one-third of the population speaks Tamil and equally obviously those people are more akin linguistically to Tamilnadu than to Kerala. Therefore, from Trivandrum to Cape Comorin, the people of Travancore will if the underlying idea of the Cochin scheme is adopted, become part of the Tamilnadu province and obey the orders of the Governor of the province of Tamilnadu. Then there is the area from Trivandrum to Parur and that portion will come under the Kerala province envisaged in Cochin .... The Kerala province idea is therefore unthinkable and would involve a partition of Travancore. Hence this Government made up their minds not recently but many years ago and have reiterated their view that they will not be a party to any Kerala province .... Clearly Travancore cannot join the Kerala without also joining the Tamil province. Unless there is a partition of Travancore for the purpose of putting one half or one-third into Tamilnadu and the rest in the Kerala province, the scheme cannot be got through. That is why we emphatically negatived the proposition".[3]

Despite this assertion of the Diwan, the Malayalam speaking people who formed the majority of the population, extended their support to the Cochin scheme. The political parties, the Travancore State Congress, the Cochin Praja Mandal and the Kerala Pradesh Congress Committee pledged to work towards the realisation of this objective. In order to mobilize public support, they held propaganda meetings and conferences in Travancore, Cochin and Malabar. On 26 and 27 April 1947 they convened a United Kerala Convention at Trichur under the chairmanship of K. Kelappan, president of the Kerala Pradesh Congress Committee. Nearly 300 delegates from Travancore participated in the convention. T. M. Varghese of the State Congress moved a resolution and it was passed. It reads: "This convention of the people's representatives of Kerala proclaim that Indian states such as Travancore and Cochin and the British Indian areas including Mahe should be considered as integral parts of Kerala on geographical, cultural, linguistic and economic basis and should form a separate self-governing unit under the Indian Union. The administrative power in this unit should be vested in the hands of the people." The convention constituted a Working Committee of fifteen members

to organise the people for the formation of United Kerala. The Maharaja of Cochin, who inaugurated the conference, agreed to serve as the patron of the United Kerala Movement.[4]

These developments had their natural reaction among the Tamilians of Travancore. It should be noted that as early as in December 1945 some educated Tamilians of south Travancore formed a political party called the All - Travancore Tamilian Congress with S. Nathaniel, a well-known advocate of Nagercoil, as its first president.[5] Later in June 1946 they changed the name of their party as the Travancore Tamilnadu Congress (T.T.N.C.).[6] It worked as the organisation of the Tamilians of Travancore with a view to safeguarding their political interests.[7] They held public meetings and conferences to secure the co-operation of the different sections of the Tamil population. The move for the formation of a United Kerala came in handy. S Nathaniel, the president of the Travancore Tamilnadu Congress, explained their stand. H.H. the Maharaja of Cochin has, by his statement, unconsciously thrown out a challenge to the inhabitants of Tamilnadu in Travancore and in British India and generally to the linguistic minorities in the states. If the Maharaja of Cochin is anxious to preserve his culture and language, the Tamilians of Travancore are equally anxious to preserve their culture and language. And that is why they have organised the Travaneore Tamilnadu Congress and staked a claim for a separate Tamil province in Travancore, which composed of the predominantly Tamil taluqs.[8] This statement served a warning to the promoters of the United Kerala Movement.

After the United Kerala Convention at Trichur in April 1947 the leaders of the Tamilnad Congress decided to press their demand for a separate district in Trayaqcore. However, when the Diwan announced 'independence for Travancore', the Tamilnadu Congress felt themselves considerably relieved of their anxiety. Yet in view of its stand for a separate district and of its resolve to impress the State Congress leaders of their political objective, the Tamilnadu Congress adopted an independent course of action. On 18 July 1947 the Working Committee of the Tamilnadu Congress met at Nagercoil under the presidentship of S. Nathaniel. The meeting unanimously decided to start direct action against the Diwan's declaration of independence in case their demand for a separate Tamil district with the right of self-determination was not conceded before 15 August. It constituted a Council of Action consisting of six members - S. Nathaniel, A. Gandhi Raman Pillai, P. S. Moni, R. K. Ram, Sri V. Dhas and S. Janardbanan.[9] To mobilise public support for the Party's programmes the leaders did active propaganda work both inside and outside the state. Seeking the help of the Congress leaders of Madras presidency, delegations of Tamil leaders visited Madras and Madurai. In a

meeting at the Gokhale Hall in Madras, held on August 1, 1947 the Travaneore Tamilian leaders, P. Veerabhadran and Sri V. Dhas, explained their difficulties in Travancore. P. Thirukudasundaram Pillai, who presided over it, appealed to the people of Tamilnadu to extend their support to the Tamilians of Travancore and passed a resolution to that effect. S. Nathaniel and R. K. Ram, the president and the secretary of the Party, met the Congressmen of Madurai and sought their support too. Speaking to a gathering of Madurai Congressmen on 31 August 1947 S. Nathaniel said: "Unless the Travancore State Congress made an unequivocal declaration conceding the right of self-determination to the Tamilians of Travancore, it could not win their confidence. The Travancore State Congress did not represent the Tamil speaking population of the state and if it were to reflect the will of the states' people as a whole, it should be reorganised so as to consist of two autonomous units - one representing the Tamils and the other representing the Malayalam speaking population. [10]

In the princely states of Travancore and Cochin there languished a large Tamil population. Mostly concentrated in south Travancore, Devikulam, Peermedu and Chittur, they constituted a linguistic minority in a Malayalee dominated area. Their ordeals defied description, for the Nairs who controlled the administration, denied to the Tamils any place in the establishments of the state. As the Nairs were in possession of most of the lands, the Tamils lived at· their mercy as tenants and labourers. They had no right either to enter the temples or to learn their language in the schools or to serve on the administration. Added to these, the princely administration promoted Malayalli migration to the Tamil areas, particularly Devikulam and Peermedu for creating a Malayalee majority. Threatened with extinction, the Tamils clamoured for the integration of their territory with Tamilnadu. At a conference at Trivandrum in May 1938 the leaders discussed the issues, created by the imposition of Malayalam upon the Tamils,' exclusion from public services and collection of oppressive taxes. In October 1938 at a meeting that was held at Rajakkamangalam, they adopted a resolution demanding the creation of a separate district for their areas. This was followed by the organization of Tamil Sangam. In December 1945 at a meeting at Nagercoil the leaders formed the all Travancore Tamilian Congress subsequently called Travancore Tamil Nad congress (T.T.N.C) S. Nathenial was elated president, but A. Nesamany weiled the real influence, the party demanded the merger of Tamil speaking areas of the princely states with the Tamil region in the east.

In 1947 when elections were ordered to state legislature, there came keen

rivalry between T.T.N.C. and the State Congress, the police at the instance of the Nairs, broke up the Tamil meetings and beat up the people. At Mankad and Keezhkulam the troops opened fire, killing three Tamils and injuring several. Despite the combined opposition of the Malayalees and the administration, the T.T.N.C. captured fourteen out of eighteen seats, which it contested. The situation worsened after the elections. Pattom A.Thanu Pillai Nair fanatic who entertained an inveterate hatred against the Tamils, formed his ministry. Supported by the state police, his follow Nairs fell upon the Tamils and assaulted them at several places. Two persons were murdered, while another was thrown alive into a deep well and killed.[11] Men and women were dragged into police vans, dishonoured and tortured. A reign of terror spread its tentacles. In 1949 a new situation developed as the other Malayalam speaking state of Kochi was united with Travancore. This reduced the Tamils to a smaller minority. In protest against this development demonstrations were held but the leaders were arrested.

In the election of 1952 the State Congress, supported by T.T.N.C formed ministry with A.J. John as chief minister. However, as a separate district Congress committee for Tamils was not conceded, T.T.N.C. withdrew support and the ministry fell. In the election held in 1954 the Praja Socialist Party formed its ministry with Pattom Thanu Pillai as chief minister second time. The return of Pattom gave the signal to another wave of repression. He employed his police in support of Nair land lords against the Tamil tenants, promoted a state aided Malayalee colonization of Devikulam and Peermedu and evicted the Tamils from Kariavattom, a village near Trivandrum for establishing a university campus. Worse still, the police forces took the side of the Malayalee controlled High Range Workers' Union in its conflict with the Tamil controlled South Indian Plantation Workers' Union. As a result the Tamils of High Ranges were rounded up and tortured.

As oppression continued, T.T.N.C. launched an agitation. It demanded the introduction of Tamil as official language in Tamil areas and their integration with Tamil Nadu. P.S.Ramaswamy Pillai and A.Kunjan Nadar, appointed as dictators one after the other, led the movement.[12] Volunteers defied ban orders in Devikulam, held demonstrations, burned stamped papers and picketed the public offices. August 11, 1954 was observed as liberation day. Workers struck work, students boycotted schools and demonstrators picketed offices. Lathi charge on students at Martandam led to rioting. Police opened fire at the mob at Pudukkadai, Martandam and Kuzhithurai, killing eight more persons and injuring many. This gave the signal to a police raj. Military columns, police parties and Nair bands swarmed over the country, raided the houses, and rounded up the Tamils[13] At several places they

established concentration camps from where dead bodies were thrown into the nearby wells and tanks. Kunjan Nadar was taken into custody and badly crippled. Many other leaders shared his fate. As panic and gloom spread, the inhabitants deserted their houses and fled to the western forests and Tirunelveli district. In this dark hour the Tamils appealed to Rajaji and Kamaraj for succour, but they decided to leave them to their fate. However, Rammanohar Lohia and other leaders of the Socialist Party condemned the policy of Pattom Thanu Pillai for bringing shame to the socialist movement. The ministry collapsed and the new government headed by Govinda Menon withdrew the cases that were foisted on the Tamils.

In 1953 the Government of India appointed the States Reorganisation Commission consisting of Fazl Ali as chairman and H.N.Kunzru and K.M.Panikkar as members to consider and report on the question of reorganisation of states. The presence of K.M.Panikkar, a Nair with strong Malayalee bias, on the commission portended evil for the interest of Tamil Nadu but no notice was taken. The Commission recommended the transfer of the entire Malayalam speaking areas from Madras State while only a part of the Tamil speaking area from Travancore-Cochin.[14] It allotted the entire Malabar area consisting of the present day districts of Cannanore, Calicut, Malappuram and Palghat, from Madras to Kerala. At the same time it gave from Kerala to Tamil Nad only the southern half of Trivandrum district. The High Ranges of Devikulam and Peermedu, the predominantly Tamil areas, were to remain with Kerala.

The Dar Commission adopted the formulae that an area was unilingual, when at least seventy per cent of its people spoke a particular language. Accordingly, Devikulam-Peermedu was overwhelmingly Tamil, for seventy eight per cent of the population spoke the same language and returned Tamil representatives at elections to the State Legislature. By geography it lay contiguous to Madurai district. During the South Indian Rebellion of 1800-1801 the High Ranges served as an area of activity of Tamil rebels. Added to these, Devikulam and Peermedu with their rolling hills, heavy rainfall, green forest and numerous rivers were of vital necessity for the arid Tamil Nadu. For, the two major river sytems Periyar and Pampa, which flowed from the High Ranges, offered the only source of irrigation to the parched districts. Yet Tamil Nadu lost this vital area through a combination of distortion of facts by the commission, failure on the side of Kamaraj ministry and want of awareness in Tamil Nadu. In this particular case the commission argued: "the mere fact that a certain language group has a substantial majority in a certain area should not be the sole deciding factor".[15] To add to the insult it declared that the Tamil population in the area was migrant and floating and that the territory was needed for Kerala for the settlement of people of that

state, for impounding the head waters of rivers and for affording protection to the rice fields in the valley bottoms. Strangely the commission asserted that waters of these major rivers were needed not for the dry lands of Tamil Nadu but for the flooded fields of Kerala. Yet Kamaraj, meekly submitted to the transfer of Malabar to Kerala without securing the High Ranges for Tamil Nadu. At the height of this tragedy he even fell an easy victim to the machinations of Govinda Menon, the shred chief minister of Kerala, for he returned the western half of Shenkottai taluq, that the commission allotted to Tamil Nadu.

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ALCOHOLISM IN KERALA: ITS SOCIAL CONSEQUENCES ON THE MARGINALISED CLASS

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Introduction

Drug addiction is becoming a serious problem in India in general and Kerala in particular. The recent reports of the World Health Organization show that it is a major public health problem in developing countries. A thorough understanding of this problem is necessary to check this social malady effectively. More over the prevention of alcoholism needs serious studies and suggestions of remedial measures by persons on diverse as sociologists, cultural anthropologists, economists, educators, criminologists, jurists, psychologists and after all historians. The present study mainly aims to assess the magnitude, nature and causes of the problem of drug abuse in the state of Kerala.

Availability of Data

For the present study data were collected extensively from far and wide. Records from police, jail, hospital and governmental and non governmental organizations were made use of. The addicts, ex-addicts and the informed persons from various walks of life contributed substantially through their responses to the questionnaire supplied. Narcotic Control Bureau Bulletines, journals and magazines contained sufficient information. There is also no dearth of other secondary sources especially books both in English and Malayalam.

Relevance of the Problem

Alarmed by the wide prevalence and rising incidence of drug abuse in the state of Kerala, the Medias have now started wide coverage to this problem. The state of Kerala, characterized as "God's own Country" in the tourist point of view has been nowadays going towards the path of attaining the name "the Alcohol's Own Country". B.B.C has telecasted a programme about the ever increasing use of alcoholism in Kerala at 5.30pm on l5 March 2010 [1] which gained wide publicity. Later *Malayala Manorama* daily wrote a report of this telecast on 15th March 2010.'The prognmme was titled "Kerala's Love Affaire with Alcohol". It pointed out that Kerala is now in the number one position in the sale of alcohol in the country and it is the one state which is getting maximum revenue from the sale of alcohol. Approximately 80,000 persons are daily visiting the Beverages Corporation stalls. It also pointed out that the world will be frightened if the real position of the illegal manufacturing and sale of alcohols will be revealed. It has also been pointed out that 4000 road accidents which occurred in the state in 2008-09 were caused by addiction. It is the principal villain of ever increasing divorce in the state. Lastly alcoholism is largely contributing for lose of jobs.[2] It is well known that, Kerala, overall, is better than most other states in India, and is comparable to several western countries in its health, literacy, life expectancy etc. The popular magazine *Frontline* published an article about the specific illness of Kerala which contained the following aspects:

Suicide: The state is No.1 in India, with 9,000 reported suicides a year, or 27 per day. There are 80,000 reported attempts annually.

Crime: India's highest crime rate — 306.1 crimes committed per 1,000 people per year (national crime rate is 176.7 per thousand).

Atrocities against women: The number of these crimes has risen fourfold in the past seven years; 22.7% of all Malayali women suffer some form of violation.

Alcoholism: Each year, Kerala guzzles 8.3 litres of liquor per person, the highest in India, and nearly three times the national rate. Perhaps alcoholism is the major contributory factor for the first three developments.

President Pratibha Patil in one of her recent visits in Kerala has expressed surprise that, despite the state's impressive social indicators, alcoholism was rampant in Kerala and women were the worst sufferers. It is high time to take enlightened and sustained interest in the field of research, particularly to such social problems. The present study assumes significance in this context.

Alcoholism

Alcohol is a sedative drug and alcoholism is an addiction. Even though alcoholism is an age old diseases, it has not been prevented successfully. Alcohol is a word which derived from the Arabic word **al-kuhul** meaning ghost or evil spirit. World Health Organisation defines alcoholism as the repeated intake of alcohol leading to dependency, physical disease or other harm.[3] Drug abuse could be defined as use of any drug that causes problem with the physical and mental capabilities normal to the human being.[4] Thus alcoholism is characterized by the repeated drinking of alcoholic beverages which may lead to hazardous effects on the life of the drunkard and in the long run to the society. It cannot be presumed that a person all on a sudden becomes an addict, but it will take sufficient time. Even though the graph of alcoholism and the alcohol related problems are on an increasing scale all over the world, it is more evident in the societies of third world. In other words the threat and challenge emerging from addiction to alcohol, drug and tobacco have become a major problem in the under developed and developing nations which constitute the third world. People today celebrate every festival. They need no excuse of celebrations to drink. Liquor, brandy, whisky, rum or beer, whatever be the brand, these are the main ingredients of peoples celebrations. Festivals may be different, but drinks are common. For anything and everything they are going in search of alcoholic drinks, birth or death, success or failure, happiness or grief, alcohol lead the way. But in festive celebrations they forget themselves and take more and more than regular menu. Unemployment or poverty never affects drunkard's life. By all means they make sure to get their favourite brands. Young people especially teenagers, are more sensitive to alcohol use because their bodies and brains are still developing. In developed countries most of the alcoholic drinkers belong to beer drinking group. But in developing countries like that of ours most of them belong to arrack consumers and toddy drinkers.[5]

Alcohol is a very small molecule and is soluble in 'lipid' and water solutions. So when people drink, alcohol is absorbed into their bloodstream very easily. It slows the function of the central, nervous system (the brain and spinal cord), which controls virtually all body functions. It blocks some of the messages trying to get to the brain. This alters the perceptions, the emotions, and even the movements, vision, and hearing. But moderate consumption dilates blood vessels and reduces the risk of clot formation. Adverse effects of Alcohol Chronic drinking can lead' to dependence and addiction to alcohol and to additional neurological problems. More alcohol

causes greater changes in the brain, resulting in intoxication. People who have overused alcohol may stagger, lose their coordination, and slur their speech. They will probably be confused and disoriented. Intoxication can make people very friendly and talkative or very aggressive and angry. When large amounts of alcohol are consumed in a short period of time, alcohol poisoning can result. Alcohol poisoning is very dangerous. Violent vomiting is usually the first symptom, as the body tries to rid itself of the alcohol. Extreme sleepiness, unconsciousness, difficulty in breathing, low blood sugar, seizures, and even death may result. Chronic alcohol use can cause a vitamin deficiency, damage to the frontal lobes of the brain, an overall reduction in brain size and increase in the size of the ventricles. The digestive system of alcoholics is unable to absorb vitamin B 1 (thiamine) and deficiency of thiamine can cause various problems affecting the brain.[6]

The use and abuse of drugs of natural origin has been known since antiquity. The use of liquor was wide spread because it formed a part of the ceremonies where as the narcotic products were mostly used for medical purposes.[7] From very earliest times alcohol has played an integral part in rites of passages from birth to funeral; in public happenings; in religious ceremonies, in feasts, meetings, war making and peace making; in magic and in medicine.[8] Till 1950 the drug addict was apparently considered pathetic, but not dangerous.[9] But with the growth of organized crime many nations proclaimed alcoholism a crime.[10]

Kerala Scenario

It is lamentable and pitiable that now Kerala has in the fore front of other areas of our country in the per capita consumption of liquor. Some latest studies shows that about 31.5 lakhs of families of Kerala are affected by the evil effects of alcohol. It has the highest rate of per capita consumption of alcohol, pushing back Panjab to the second place. Kerala has the highest per capita alcohol consumption in the country with 8.5 liters of alcohol per person. There is also a limited awareness among most of the people regarding the physical and psychological consequences of alcohol use. The main factors for the trend are the impact of globalization and liberalisation policies, easy availability, starting of more beer parlours, and the influence of cinema and television serials and the influence of Alco-pub culture.

Causes of Alcoholism

The curiosity is one of the major reasons for drug addiction. Most of the drug users used drugs either because of their curiosity or had been persuaded to use this. Having once tasted it, they repeat it. But the very basic question

which one might ask is why only these people became curious; why not others? The answer probably is that the company of friends which these people enjoyed or had contributed to the rise of their curiosity. Thus the company of friends may create a favourable situation for alcoholism. [11] Another reason attributed is the sexual pleasure and fashion. Some people believed or were made to believe that alcoholic use will led to such a state that would bring them bliss and pleasure. They also believe that the use of drugs is going to increase their sexual prowess and pleasure. Increased industrialization of wealth, increasing international trade and travel leading to the addition of new imported drinking patterns to long established indigenous ones, and a weakening of traditional cultural restrictions have all played their own roles for the increase of alcoholism.[12] The unsteady income of the working class is a factor that led to alcoholism. Some traditional justifications i.e. Alcohol produces heat and energy to work hard and also the belief that alcohol is useful for rest, relaxation and escapism also play a vital role for its increased use of alcohol.

In this age where modernism and westernism became an integral part of various aspects of private life, several people believe that alcohol use is the symbol of modernism.[13] Lack of knowledge and ignorance about the ill effects of drug abuse is a contributory factor for alcoholism. Impact of urbanization,and ready availability of alcohol also works in this way.[14] More over unemployment and poverty, inflow of tourists and pilgrims, rampant corruption, publicity through mass media and advertisements also lead to the over use of alcohol. Major socio-cultural changes in the wake of industrialization have made people more receptive to the adoption of innovative drug use.[15] It was followed by the rejection of traditional values and an inclination towards consumerism, permissiveness and adoption of western life styles. With joint families becoming relatively obsolete, the family has lost its binding and strength. Police-abkari-political party nexus in Kerala creates a congenial atmosphere for alcoholism. The income generated by the government from the sale of alcohol is substantial and hence the successive governments paid little attention for discouraging this menace. The critics argue that it is the duty of the government to supply quality liquor all through Kerala. But these types of criticisms are also part of encouraging alcoholism. Lastly liquor lobby has an upper hand in the society and they are major sponsors of cultural and social gatherings.

Social Consequences of Alcoholism on the Marginalized class in Kerala

In Kerala there is an upward trend in the consumption of distilled spirits and other alcoholic beverages. The most affected population is the labour

class and the illiterate and semi-literate groups as they are ignorant about the ill effects of alcohols and other narcotic drugs. There is ample evidence to show that the alcoholic problem is more disastrous for the socially and economically backward sections of our society who were struggling to manage their basic needs.[16] Alcoholism damages the individual's health and impairs his performance as a member of the family, on the job, and in other roles. Alcoholics have life expectancy from 10 to 20 years lower than that of other people.[17] Alcoholic victims can create tension in the family and society. It aggravates family problems, often resulting in severe conflicts and divorce. Large amount of family income go to alcoholic beverages which drastically reduces the amount needed for food, clothing, shelter, health and education. Alcoholism has created many abandoned people. Actually it is the number one enemy of the marginalized sections of the people. Alcohol abuse and dependence also substantially increase the risk of accidents and violent behavior. For example, alcohol plays a major part in over half of all deaths from car accidents. Misuse of alcohol increases the risk of rape, domestic violence, child abuse, suicide, and murder.

Research into the consequences of alcohol consumption has hitherto been concerned mainly with those that affect health or are more readily quantifiable or measurable. Many consequences, harmful as well as beneficial, can be characterized as "social" and in no way medical, or at least only indirectly related to health. Alchohol consumption is not only harmful for health but also for the well being of individuals, families and communities. Now alcohol has increasingly come to the fore as an agent of social problems. "The social consequences of alcohol are changes, subjectively or objectively attributed or attributable to alcohol, occurring in individual social behavior, in social interaction or in the social environment." There is a large scientific literature, both from extensive field studies and from experimental laboratory research, which points to alcohol as being a sufficient cause of such social consequences. When alcohol determines much of the style and content of a person's life, it also becomes a major determinant of network of friends. In a disproportionate number of violent crimes, both offender and victim come from the same alcohol-abusing circle of friends and acquaintances. Children are the most severely affected, since they can do little to protect themselves from the direct or indirect consequences of parental drinking. Parental drinking can thus seriously harm a child's development, although its modes of action have only been partially elucidated. In particular, abuse, neglect, isolation and insecurity or inconsistent parental behavior and demands are

much more common in the families of alcohol abusers than in others. Alcohol consumption has a dual impact on education. First, parental heavy drinking increases the risk of poor school performance, truancy and school drop-out among their children. The impact of alcohol consumption on productivity and work career has been demonstrated in a large number of studies. Although alcohol consumption does not contribute to any large proportion of the total production losses from work absenteeism, it is well established that alcohol dependent people and heavy drinkers have more sick-leave days than other employees and thus cost their employers considerable amounts. Numerous research reports attest to the significant impact of drinking on accidents, suicide and violence. Some 20-50% of people who commit suicide or attempted suicide were intoxicated at the time or known to be heavy drinkers. It is said that Keralites spend more money on liquor than on rice: while the liquor industry is worth It rupees 7.500 crore a year, rice consumption is worth only Rs 2,880 crore notwithstanding the annual hooch tragedies and innumerable people going blind. Kerala has the highest per capita consumption of alcohol in India and is among the drunken leaders of the world, at a mind-blowing consumption rate of 8.3 litres per person. Successive Governments have failed in eradicating poverty, building infrastructure, ensuring drinking water to all, but it is certainly generous in providing alcohol to all.

In 2007 some sociological studies were conducted with regard to the problem of alcoholism of the fishing communities in Kerala. The study shows the manner in which low caste Latin Christians form a significant part of Kerala fishing communities and the social effects of the consumption of toddy, an alcohol beverage commonly used in the fishing community. According to this study alcoholism adversely affects the fishing community on all respects. The Regional Cancer Centre, Thiruvananthapuram conducted a study among the fishermen community which revealed that Oral cancer is prevalent among them. Smoking and chewing tobacco and drinking alcoholic beverages are the major risk factors for this cancer.[18] Similar results were produced in the studies conducted on the tribal people of Kerala also. Alcohol plays an important role in aggression. 40% of all incidents involving aggression occur while under the influence of alcohol. The police spend 22% of their time on cases involving alcohol. A study conducted in Ernakulam District in 2000 by the Rajagiri College of Social Sciences, Kalamassery shows that alcoholism was the chief cause for the domestic violence among the working class.[19] Toddy produced in Kerala is in sufficient. So there is a practice of creating synthetic toddy by using chemicals like Phenobarbital, and Diazepam which will be hazardous on the life of the drunkard.

Children of alcoholics are prone to alcoholism. When the head of the family or the elders of the family themselves use alcohol or drugs and send young members of the family and children to buy drugs or alcohols for them, it is particularly difficult to imagine how the young ones can escape from drugs.[20] It is beyond doubt that the drug addict himself has to undergo and suffer the major consequences of his addiction, yet it must be kept in mind that the addict being a part of the family, the community and the society leaves a scar on all these social units. The recent studies show that alcoholism can adversely affect social and economic stability of the nations.

Is there any way out?

Alcoholism cannot be prevented all on a sudden. It needs multiple methods and programmes. Prohibition is a method which can be employed for curtailing this menace. Article 47 of Indian Constitution provides for prohibition which is included in the Directive Principles of States Policy. However total prohibition is not a permenant solution to the problem. Doing so would not work today. So, totally eradicating alcohol is not the answer, but regulating it could be a very good option in limiting the use of alcohol related problems. We need to have certain guidelines so that supply is also restricted. Such kind of law enforcement on one side and equally important is the attitudinal change. When you couple these two, you can have some amount of positive effect. Temperance Movements can play a very big role in controlling the use of alcohol. In Kerala several social reform leaders played a vital role in this respect. Sree Narayana Guru and his disciple T.K Madhavan deserves special mention in this respect. Now in Kerala many Christian churches are associated themselves in this attempt. All Kerala Joint Chriatian Temperance Movement (AKJCTM) founded in 1965 have been carrying out a praiseworthy role.

Alcoholism is a disease and hence needs sufficient care and treatment. It has been pointed out that family can play a vital role in correcting and rehabilitating their drug addict members. There were organizations functioning in international, national and state level for the treatment and rehabilitation of the alcohol addicts. Alcoholics Anonymous (AA) has emerged in western countries as a widely accepted alternative method of treatment for those with alcohol-related problems. The AA movement in India started in the late 1950s. Many early AA groups were associated with Christian churches and organizations, and gradually the movement spread to many cities across the country. The AA movement started in the State of Kerala in 1987, and the state now has about 120 AA groups. Half of these

were started and are being run by churches, and the rest have developed on their own. Many who attend AA groups are able to stop the use of alcohol; however, a sizable number continue to misuse the substance.[21] Alcoholic Anonymous was started in 1935 with its headquarters at Ohio, U.S.A. Dr. Bob and W. Bill (stock broker) took initiative for the formation of this organization. By 1992 it had more than one lakh members spread over 140 countries. Treatment, yoga, counseling, meditation and awareness creation etc. can be done as effective methods to tackle the issue. Several de-addiction centres are now functioning in various parts of Kerala. They include Suraksha founded in 1991 in Calicut, Abhaya started by Sugathakumary in Thiruvananthapuram, Alcohol &Drug Addicts Research, Rehabilitation and Treatment Centre (ADDART) started in 1987 which is associated with the Catholic Church of Pala and Punarjani functioning at Mulankunnathukavu, Trissur. Alcohol dependency is a problem that affects all of us. Therefore, we all have to do what we can to limit its negative impacts on society, taking a friend or family member to alcohol rehab centers The addiction to alcohol is chronic and progressive in nature. This disorder is a disease like any other medical conditions that needs medical interventions or treatments. Punishing offered of alcohol induced infractious is only part of the solution. To make matters worse, many alcoholics don't believe that they have an alcohol problem until it is too late, either they lose their jobs or they get into a severe motor vehicle accident as a result of their alcohol dependency. Control of the Police-Liquor-Politician Mafia, including addiction prevention programmes in the curriculum, censoring the medias and cinemas etc. can also be experimented as solutions.

Conclusion

Liquor is a ruthless robber that takes away money from your purse, peace from your home, savory food from your kitchen, joy from your family, love from your heart, health from your body, thinking power from your brain and every grace from your soul. It estranges wife from the husband, children from their parents and raises walls of hatred between neighbors. It can sour human relations and turn close friends to foes in a moment. Values that we hold dear and esteem, can be destroyed under the influence of drink. Alcohol consumption is associated with physical, psychological and social consequences. To reduce the harmful social and health consequences of alcohol use much preparation and planning is required. It is our responsibility to encourage health awareness and formulate effective public health-oriented counter measures in order to minimize the use of alcohol. 'The drinking

culture in which Kerala is immersed need to be changed. Other wise the price we have to pay for it in the long run will be immense.

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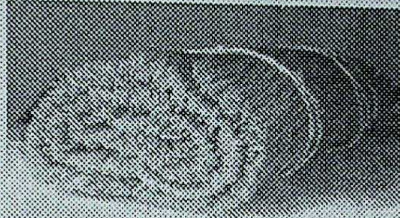
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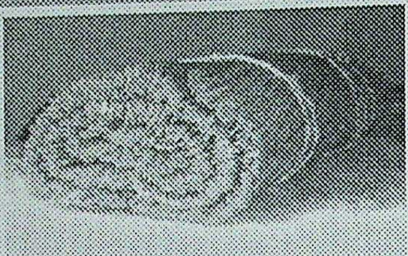


കമ്പനി ആളുകളെ യുദ്ധം ചെയ്തു വെളിയിൽ ആക്കി കോട്ട കൈക്കലാക്കുന്ന നീട്ട്

കൊടുത്തൂട്ട സാധനവും വായിച്ചു കെട്ടവസ്ഥയും അറിഞ്ഞു 5-ാംനു നാഗർകൊവിലിൽ ചെന്നു പാളയവും അവിടെ ഉറപ്പിച്ചു അലാക്കര മുതൽ പുന്നാകുളം വരെ കൊട്ടപ്പടിയിൽ കാവലിനു കുപ്പിണിയിൽ ഉള്ളവരെ അയച്ചിരിക്കുന്ന അവസ്ഥ കൊണ്ടും വർത്തമാനങ്ങൾക്കും എല്ലൊ എഴുതി വന്നത ദളവാ തമ്പി വെലായുധൻ ചെമ്പകരാമപ്പിള്ളയും വടക്കു നിന്നും വന്ന പട്ടാളവും വില്ലരും ഇതിനു മുൻപിൽ നാഗർ കൊവിലിൽ വന്നിരിക്കുന്നതാക കൊണ്ടു ഇനിയും പുള്ളിപ്പട്ടാളം എടപെട്ട അധികാരങ്ങളിൽ കൂടി ശെഖരമായിട്ടു വരുവാൻ ഒള്ള ആളുകൾ ഒക്കയും വരുത്തി ശെഖരിച്ചു പാളയം നല്ല പൊലെ ഉറപ്പു വരുത്തി കൊംപഞ്ഞി ആളുകളെ യുദ്ധം ചെയ്തു വെളിയിൽ ആക്കി വെഗത്തിൽ കൊട്ടയും നമ്മുടെ കൈവശത്തിലാക്കി ആയവസ്ഥക്കു താമസിയാതെ എഴുതി വരികയും വെണം. എന്നു ഇക്കാര്യം ചൊല്ലി പടത്തലവൻ തമ്പി മാത്താണ്ടൻ ചെമ്പകരാമനു നീട്ടു എഴുതി വിടു എന്നു തിരുവുള്ളമായ നീട്ടു.

ചുരുണ നമ്പർ: 69. ഓലനമ്പർ: 5. നീട്ടുവാല്യംപുറം: 984 കുംഭമാസം 7.

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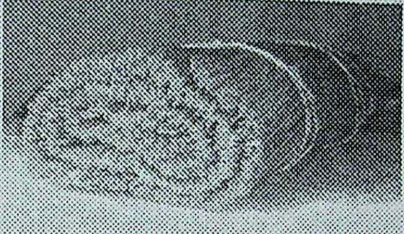


ഇംഗ്ലീഷു കമ്പനിയുടെ ആളുകളും നമ്മുടെ ആളുകളും തമ്മിൽ യുദ്ധം ഉണ്ടായത് സമാധാനമായി തീർക്കുന്ന നീട്ട് :

ഇങ്കിരിയെസു കൊമ്പഞ്ഞി രാണുക്കളും നമ്മുടെ രാണുക്കളും തമ്മിൽ ഇപ്പൊൾ യുത്താം ഒണ്ടായ കാരിയം കൊണ്ട് സമാതാനമായിട്ട് തീർക്കത്തക്കവണ്ണം മക്കാളിക്കും കർണ്ണൽ ചാമ്പർക്കും ആരുവാമൊഴി വഴി പാളയത്തിൽ വന്നിരിക്കുന്ന പിറതാനിയും നമ്മുടെ കടലാസു കൊടുത്തയച്ചിരിക്കകൊണ്ട് കൊമ്പഞ്ഞി ആളുകളുടെ ആളുകൾ ചല്യങ്ങളായിട്ട് ഒന്നു ചെയ്തു പോയെന്നു വരാതെ ഇരിക്കെണ്ടുന്നതിനു ചട്ടം കെട്ടികൊള്ളത്തക്കവണ്ണം നിദാനം വരുത്തിയിരിക്കുന്ന അവസ്ഥ നിങ്ങൾ അറിഞ്ഞ... കൊമ്പഞ്ഞി എചമാനന്മാരും രാണുക്കളും കൽക്കുളം വരേക്കും വന്നു പാർക്കുന്ന പ്രകാരവും അവർക്കുവിലയരിതവചത്തിനു എനവും മുട്ടാകുന്നു. എന്നു പറഞ്ഞു കെൾക്കകൊണ്ടു വിലയരിക....കൾ ചെകരിച്ചു കൊടുക്കേണ്ടുന്നതിനു കൈവഴി ചെല്ലം വകയിൽ നിന്നും രണ്ടായിരം പണം അരിക്കാറരുടെ പക്കൽ കൊടുപ്പിച്ചയക്കുന്ന സാധനം കണ്ടുകൂടും പോ... ആദിച്ചൻ ചെമ്പകരാമൻപിള്ള കൊമ്പഞ്ഞിപ്പാളയം ഇറങ്ങിയിരിക്കുന്നിടത്തു ചെന്നു കൊമ്പഞ്ഞി എചമാനന്മാരുമായിട്ടും കണ്ടുനാം പറഞ്ഞയച്ച പ്രകാരവും നീയും പാളയത്തിനു സമീപത്തു തന്നെ പാർത്തു കോമ്പഞ്ഞി എജമാനന്മാർക്കു തീൻവകയ്ക്കു വേണ്ടുന്ന കോപ്പുകളും വരുത്തി കൊടുത്തു പാളയത്തിൽ ഒള്ള രാണുക്കളും വിലയരിതപചം കൊടുപ്പിച്ചു ഒന്നിനും ഒരു മുട്ടു ഒണ്ടായെന്നു വരാതെ വേണ്ടും പ്രകാരമൊക്കയും വിചാരിച്ചു കൊള്ളുകയും വേണം നി ചെന്നു കണ്ടു കോപ്പുകൾ വരുത്തി കൊടുപ്പിച്ചു വരുന്ന അവസ്ഥയ്ക്കു കൂടക്കൂടെ എഴുതിയും വരണം എന്നു ഇക്കാരിയം ചൊല്ലി ആദിച്ചൻ ചെമ്പകരാമനു നീട്ടും എഴുതി വിടു എന്നും തിരുവുള്ളമായ നീട്ടു.

ചുരുണ നമ്പർ: 101 ഓലനമ്പർ: 25 നീട്ടുവാല്യം പുറം: 984 കുംഭമാസം 11-ാം നു

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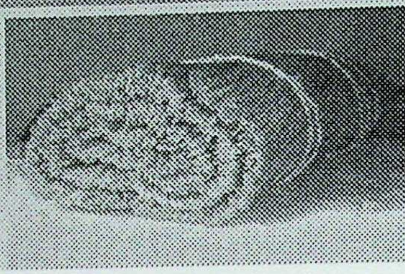


ചാപ്പമുദ്ര തീർപ്പിക്കുന്നതിനുള്ള ചെലവിനെ സംബന്ധിച്ച്

കൊടുത്തൂട്ട സാധനവും വായിച്ചു കെട്ടവസ്ഥയും അറിഞ്ഞു ചവുക്കി സ്ഥലങ്ങളിൽ ചവളിച്ചരക്കു ചാപ്പ മുദ്ര കുത്തുന്നതിനു കൊടുത്തിരിക്കുന്ന ചാപ്പകളിൽ ഏറെ വ്യാജങ്ങൾ നടന്നു വരികകൊണ്ടു ഇപ്പൊൾ പുത്തനായിട്ടു തമിഴിലും താഗരത്തിലും അക്ഷരം തീർത്തു നടുവിൽ ശംഖുമായിട്ടു ഒട്ടി വിളക്കി അച്ചടിക്കുന്ന ചാത്തരീയിൽ ചവുക്കി വിവരമായിട്ടു 79 സ്ഥലത്തെക്കും 79 ചാപ്പമുദ്ര തീർപ്പിക്കുന്നതിനു മുദ്ര ഒന്നിനു ചെനം വില പണിക്കൂലി മരത്തിൽ കൈപിടി ഉൾപെടെ പത്തേകാൽ പണം വീതം 79 ചാപ്പക്ക് 809 മുക്കാൽ പണം ചിലവൊള്ള വകക്കു അടംകൽ കണ്ടു എഴുതിയച്ചു വരിയൊലയും കമ്മട്ടം തഹശീൽദാരന്റെ സാധനവും വന്നതു ശൊധന ചെയ്യിച്ചാറെ വ്യത്യാസം ഇല്ലായ്ക കൊണ്ടു ഈ വകപണം കൊടുക്കുന്നതിന് ഹജൂർ ഖജനാവിൽ ശ്രാപു സുബ്രമണ്യപിള്ളയുടെ പെർക്കു നിനവു കൊടുത്തയക്കണമെന്നും എല്ലൊ എഴുതി വന്നതിലാകുന്നു അതിന്മണ്ണം മെലെഴുതിയ വകക്കു അടംകൽ പ്രകാരം 89 മുക്കാൽ പണം കൊടുക്കെണ്ടുന്നതിനു ശ്രാപുസുബ്രമണ്യ പിള്ളയുടെ പെർക്ക് എഴുതിയിട്ടുള്ള നിനവ് ഇതിനൊടു കൂടെ കൊടുത്തയച്ചിരിക്ക കൊണ്ടു അപ്രകാരം പണവും കൊടുപ്പിച്ചു മുദ്ര തീർപ്പിച്ചു കൊള്ളത്തക്കവണ്ണം നിദാനം വരുത്തി കൊള്ളുകയും വെണം എന്നും ഇക്കാര്യം ചൊല്ലി 1006 മാണ്ട് മകരമാസം അഞ്ചിന് ദിവാൻ ശെഷൊ പണ്ഡിതർ അബ്ബാരായക്കു നീട്ടു എഴുതി വിടു എന്നു തിരുവുള്ളമായ നീട്ടു.

ചുരുണ നമ്പർ: 23. ഓല നമ്പർ: 85. നീട്ടുവാല്യം പുറം: 1006മാണ്ട് തൈമാസം 10.

Document No.4

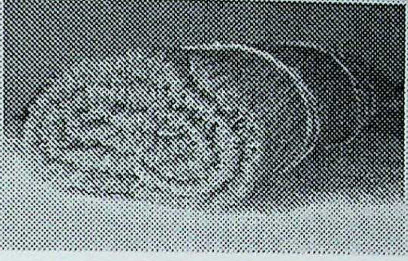


വിലാത്തിശീനക്കൂട്ടം വാങ്ങിയ ചിലവുമായി ബന്ധപ്പെട്ട്

കൊടുത്തയൂട്ട സാധനവും വായിച്ചു കെട്ടവസ്ഥയും അറിഞ്ഞു ലായം വകയക്കുമണി മെസതിരി മാറുതലിയടെ മുഖാന്തരത്തിൽ വിലയക്കു വാങ്ങിച്ച വിലാത്തിശീനക്കൂട്ടം ഒന്നിനു വിലയുള്ള കുംപിനി രൂപ 171 ക്കു 7 അരയക്കാൽ വിലയക്കു ഒള്ള പണം 1218 കാൽ അരയക്കാൽ കൊടുപ്പിക്കുന്നതിനു നിദാനം വരെണമെന്നും ലായം വിചാരിപ്പുകാരന്റെ സാധനം വന്നിരിക്കുന്ന പ്രകാരവും ആ വകപ്പണം കൊടുക്കെണ്ടുന്നതിനു ഹജ്ജൂർ ഖജനാവിൽ ശ്രാപ്പു സുബ്രമണ്യപിള്ളയടെ പെർക്കു നിനവു കൊടുത്തയക്കണമെന്നും എല്ലൊ എഴുതി വന്നതിലാകുന്നു അതിന്മണ്ണം മെലെഴുതിയ വകയക്കു 1218 കാൽപ്പണം കൊടുക്കുന്നതിനു ശ്രാപ്പു സുബ്രമണ്യപിള്ളയടെ പെർക്കു എഴുതിയിട്ടൊള്ള നിനവു ഇതിനൊടുകൂടെ കൊടുത്തയച്ചിരിക്കകൊണ്ടു അപ്രകാരം പണം കൊടുപ്പിച്ചു കൊള്ളുകയും വെണം എന്നും ഇക്കാര്യം ചൊല്ലി 1006മൊണ്ടു തുലാമാസം 21 നു ദിവാൻ ശെഷൊ പണഡിതർ സുബ്ബാരായർക്കു നീട്ടു എഴുതിവിടു എന്നു തിരുവുള്ളമായ നീട്ടു.

ചുരുണ നമ്പർ: 23 ഓലനമ്പർ: 46 നീട്ടുവാല്യം പുറം: 1006 മാണ്ട് തുലാമാസം 25

Document No.5

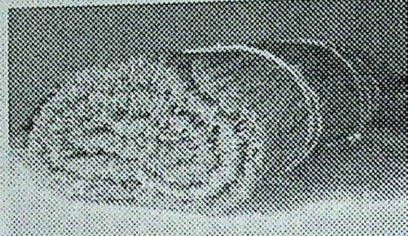


തിരുവനന്തപുരത്ത് ലൈബ്രറി നിർമ്മിക്കുന്നതു സംബന്ധിച്ച് നീട്ട്

കൊടുത്തൂട്ട സാധനവും വായിച്ചുകെട്ടവസ്ഥയും അറിഞ്ഞു ജനങ്ങളിടെ ഉപയൊഗത്തിനു വെണ്ടി തിരുവനന്തപുരത്തു ഒരു ലയിബ്രെറി കൂടെ ഏർപ്പെടുത്തി പലവക പുസതകങ്ങളും വരുത്തി വൈപ്പിക്കെണ്ടുന്ന വകയക്കു സർക്കാരിൽ നിന്നും ഇനാമായിട്ടു അറുന്നൂറുരൂപാ കൊടുക്കുന്നതിനു 1035 മാണ്ടു കലപന വരികയും 1037 മാണ്ടു 150 രൂപാ കൊടുക്കുന്നതിനു നാം പറകയും ചെയതിട്ടുള്ളതു പൊലെ രൂപാ കൊടുപ്പിക്കണമെന്നു മെസതർ ബ്രൂൻ 1862-ാം വർഷം മെ മാസം 8 നും 26 നും ജൂലായി മാസം 7 നും എഴുതിയ ലട്ടരു വന്നു ഈ വകയിൽ 700 രൂപാ കൊടുക്കുന്നതിനു ആബർത്തു നാട്ടൻ കുമ്പിനിക്കു ഉണ്ടിയൽ (പൊടിവ്) 50 രൂപാ ഖജനാവിൽ നിന്നും കൊടുപ്പിച്ചു കണക്കിൽ വിവരം എഴുതിക്കയും ചെയതിരിക്കുന്നതാകകൊണ്ടു കുമ്പിനിയിൽ നിന്നും രൂപാ കൊടുത്തു കണക്കുവരുംപൊൾ ആ രൂപായക്കും വിവരത്തിൽ 50 രൂപാ കൊടുപ്പിച്ചിരിക്കുന്നതിനും 7 അരയക്കാൽ വിലക്കു 5343 മുക്കാൽ പണം ഉള്ളതു കണക്കിൽ ചിലവെഴുതിക്കുന്നതിനു നിദാനം വരെണ്ടുന്ന അവസ്ഥ കൊണ്ടല്ലൊ എഴുതിവന്നതിലാകുന്നു. അതിന്മണ്ണം രൂപാ കൊടുത്തു കണക്കുവന്നു കൂടുംപൊൾ ആ രൂപായക്കും വിവരത്തിൽ 50 രൂപാ കൊടുത്തിരിക്കുന്നതിനും കൂടെ 7 അരയക്കാൽ വിലക്കു 5343 മുക്കാൽപ്പണം കണക്കിൽ ചിലവെഴുതിക്കുന്നതിനു ഹജൂർ ഖജനാവിൽ ശ്രാപ്പു സുബ്ബാനായക്കന്റെ പെർക്കു എഴുതിയിട്ടുള്ള നിനവു ഇതിനൊടു കൂടെ കൊടുത്തയച്ചിരിക്കകൊണ്ടു അപ്രകാരം ചിലവെഴുതിച്ചു കൊള്ളുകയും വെണം എന്നും ഇക്കാരയ്യം ചൊല്ലി 1038 മാണ്ടു ചിങ്ങമാസം 12 നു ദിവാൻ രംഗാരായര മാധവരായർക്കു നീട്ടു എഴുതി വിടൂ എന്നു തിരുവുള്ളമായ നീട്ടു.

ചുരുണ നമ്പർ: 55. ഓലനമ്പർ: 20. നീട്ടുവാല്യം പുറം: 1038 ചിങ്ങമാസം 15.

Document No.6

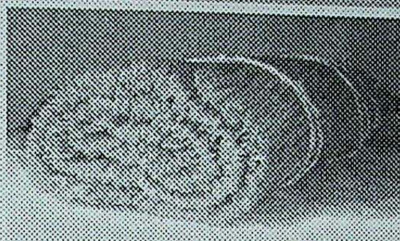


അമേരിക്കയിൽ യുദ്ധം കാരണം ഇംഗ്ലണ്ടിലെ ജനങ്ങൾ നെയ്ത്തുജോലിയില്ലാതെ കഷ്ടം അനുഭവിക്കുന്നതിനാൽ ഖജനാവിൽ നിന്നും അവരെ സഹായിക്കുന്നതിനെ സംബന്ധിച്ച്

അമെരിക്ക രാജ്യത്തിൽ ഈയ്യടകുറയെക്കാലമായി നടന്നുവരുന്ന പ്രബലമായ യുദ്ധം കൊണ്ടു ഇംഗ്ലാണ്ടു രാജ്യത്തിൽ നെയിത്തുവെലകൾ ഇല്ലാതെ ആ വെലക്കാറരിൽ അനെകം പെരു ഏറിയൊന്നു കഷ്ടം അനുഭവിപ്പാൻ സംഗതി വന്നിരിക്കുന്ന പ്രകാരവും അവരിടെ സമരക്ഷണക്കു വെണ്ടി ശീമയിലും ഇണഡ്യാ മുതലായ പലരാജ്യങ്ങളിലും നിന്നു മുതൽ ശെഖരപ്പെടുത്തി വരുന്നൂ എന്നും നാം അറിവാനിടവന്നിരിക്കുന്നതും ആയാളുകളിടെ കഷ്ടനിവൃത്തിക്കു നാംകൂടി സഹായം ചെയ്യെണ്ടുന്നതു എത്രയും ആവിശ്യമായിരിക്കുന്നതും ആകകൊണ്ടും ആ വകക്കു 7 അരയ്ക്കാൽ വിലക്കു 5000 രൂപാ റസിഡണ്ടിന്റെ മുഖാന്ത്രം കൊടുത്തയപ്പാനുള്ളതാകയാലും അപ്രകാരം രൂപാ കൊടുക്കുന്നതിനു ഹജൂർ ഖജനാവിൽ ശ്രാപ്പുസുബ്ബാനായക്കന്റെ പെർക്കു എഴുതിയിട്ടുള്ള നിനവു ഇതിനൊടുകൂടെ കൊടുത്തയച്ചിരിക്കകൊണ്ടു അതിന്മണ്ണം രൂപാ കൊടുപ്പിച്ചു കണക്കിൽ ചിലവെഴുതിച്ചുകൊള്ളുകും വെണം എന്നും ഇക്കായ്യം ചൊല്ലി 1038 മാണ്ടു കന്നിമാസം 4 നു ദിവാൻ രംഗാരായരമാധവരായർക്കു നീട്ടു എഴുതിവിടു എന്നു തിരുവുള്ളമായ നീട്ടു.

ചുരുണ നമ്പർ: 55. ഓലനമ്പർ: 31. നീട്ടുവാല്യം പുറം: 1038 കന്നിമാസം 5.

Document No.7

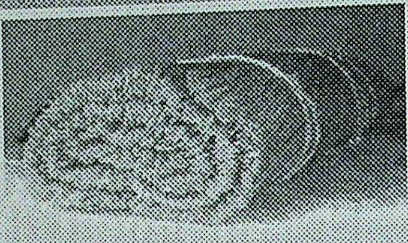


മേലിൽ ശീല ഇടുന്നതും അതിനുവിരോധപ്പെട്ട ഈഴവർ മുതലായ എല്ലാജാതിക്കാരും ശീല ഇടേണ്ടുന്നതിനെപ്പറ്റിയുള്ള എഴുത്തുകുത്തുകൾ സംബന്ധിച്ച്.

കൊടുത്തുട്ട സാധനവും വായിച്ചുകെട്ടവസ്ഥയും അറിഞ്ഞു. ഈഴവരു മുതലായിട്ടുമെലിൽ ശീല ഇടുന്നതിനു വിരൊധപ്പെട്ട എല്ലാജാതിക്കാറരും 1034-ാംമാണ്ടു കർക്കടകമാസം 12 നു പ്രസിദ്ധപ്പെടുത്തിയിരിക്കുന്ന തിരുവെഴുത്തു വിളംബരം അനുസരിച്ചു മെലിൽ ശീല ഇടെണ്ടുന്നതിനെപ്പറ്റി റസിഡണ്ടുമായിട്ടു എഴുത്തുകുത്തുകൾ നടന്നു തീരുമാനപ്പെട്ടിരിക്കുന്നതുപോലെ പ്രസിദ്ധപ്പെടുത്തെണ്ടുന്നതിനു 15 വിളംബരം അച്ചടിപ്പിച്ചു കൊടുത്തയച്ചിരിക്കുന്ന അവസ്ഥകൊണ്ടല്ലൊ എഴുതിവന്നതിലാകുന്നു ആവക വിളംബരം നാം വായിച്ചുകെട്ടു എഴുത്തിട്ടു ഇതിനൊടുകൂടെ കൊടുത്തയച്ചിരിക്കകൊണ്ടു ആയതിനെ പ്രസിദ്ധമാക്കികൊള്ളുകയും വെണം എന്നും ഇക്കാര്യ്യം ചൊല്ലി 1040 മാണ്ടു മിഥുനമാസം 19 നു ദിവാൻ രംഗാരായര മാധവരായർക്കു നീട്ടു എഴുതി വിടു എന്ന് തിരുവുള്ളമായ നീട്ടു.

ചുരുണ നമ്പർ: 57. ഓലനമ്പർ: 101. നീട്ടുവാല്യം പുറം: 1040 -ാം മാണ്ടു.

Document No.8



വാർദ്ധക്യാവസ്ഥയിൽ എത്തിയ സർക്കാർ ജീവനക്കാർക്കു അടുത്തൂൺ കൊടുക്കുന്നതിനായി ചട്ടം ഏർപ്പെടുത്തുന്നത് സംബന്ധിച്ച്

കൊടുത്തൂട്ട സാധനവും വായിച്ചു കെട്ടവസ്ഥയും അറിഞ്ഞു. ഈ സർക്കാരിൽ സെവിക്കുന്ന ജീവനക്കാറർക്കു വാർദ്ധക്യം കൊണ്ടും മറ്റും വെലക്കു ശെഷിയില്ലാതെ തീരുംപോൾ അടുത്തൂൺ കൊടുക്കെണ്ടുന്നവകയ്ക്കു. ഒരു ചട്ടം ഏർപ്പെടുത്തുവാനുള്ളതായി കണ്ടു ആ വകക്കു എഴുതിച്ചിട്ടുള്ള വിളംബരത്തിന്റെ നക്കലും കൊടുത്തയച്ചു എഴുതി വന്നു നാം പറഞ്ഞ സംഗതിക്കു പൌസദാർ കമ്മീഷ്യണർ കൃഷ്ണരായരിടെ സാധനം വന്നിരിക്കുന്നതും എല്ലാ ജീവനക്കാർക്കും സാധാരണമായിട്ടു അടുത്തൂൺ നിശ്ചയിക്ക എന്നു വച്ചാൽ വളരെ അധികച്ചിലവിനു ഇടവരുന്നതാകകൊണ്ടുവർക്കു അടുത്തൂൺ കൊടുക്കുനാതല്ലെന്നു വ്യവസ്ഥപ്പെടുത്തുന്നതു 30 രൂപ ഒരു അതിരായിട്ടു നിശ്ചയിച്ചു അതിനു താഴെയുള്ള വ്യവസ്ഥപ്പെടുത്തുന്നതു കൊള്ളാമെന്നും മുമ്പിൽ അയച്ചിട്ടുള്ള വിളംബരത്തിൽ ചിലഭാസങ്ങളിൽ അലപം ദെ (പൊടിവ്) വനുള്ളതായിട്ടും തൊന്നി അപ്രകാരം (പൊടിവ്) എഴുതിച്ചിട്ടുള്ളതിൽ നാലു വിളംബരം കൊടുത്തയച്ചിരിക്കുന്നതും ആകകൊണ്ടു അതിന്മണ്ണം നടത്തിപ്പാൻ നിദാനം വരെണ്ടുന്നതിനുവസ്ഥ കൊണ്ടല്ലൊ എഴുതി വന്നതിലാകുന്നു. അവിളംബരം നാം വായിച്ചുകെട്ടു എഴുത്തിട്ടുള്ളതിനൊടു കൂടി കൊടുത്തയച്ചിരിക്കകൊണ്ടു അപ്രകാരം നടത്തികൊള്ളുകയും വെണം എന്നും ഇക്കാരം പൊല്ലി 1040-ാം മാണ്ടു ചിങ്ങമാസം 1-നുദിവാൻ രംഗരായരമാധവരായർക്കു നീട്ടു എഴുതി വീടു എന്നു തിരുവുള്ളമായ നീട്ടു.

ചുരുണ നമ്പർ: 57. ഓലനമ്പർ: 1. നീട്ടുവാല്യം പുറം: 1040-ാംമാണ്ടു.



Sri. M.A. Baby, Hon. Minister for Education and Cultural affairs, Government of Kerala inaugurating the project on the Preservation of records housed in Temples, Churches and Mosques - Function held at KoodalManikyam Temple, Thrissur District



Scientific Conservation of palm leaf records - Sri. M.A Baby Hon. Minister for Education and Cultural affairs, Government of Kerala triggering off the project.



Inauguration of Archival Exhibition at Kochi. Sri. K.V. Thomas, Hon. Minister of State for Agriculture, Govt. of India, Sri. M.A. Baby, Hon. Minister for Education and Culture, Government of Kerala



Sri K.V. thomas, Hon. Minister of State for Agriculture, Govt. of India gaxing at the Archival records exhibitied in Kochi



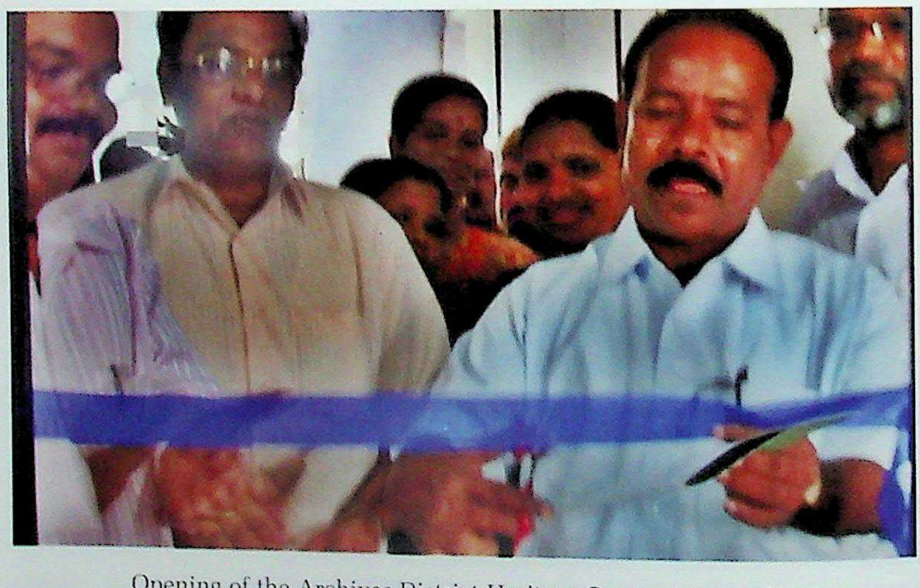
Inauguration of Archives District Heritage Centrre, Thrissur by - Sri. M.A. Baby, Hon. Minister for Education and Cultural affairs, Government of Kerala



Inauguration of District Heritage Centrre, Idukki by - K.K. Jayachandran, MLA



Inauguration of District Heritage Centre, Kollam - Sri. M. A. Baby, Honourable Minister for Education and Culture, Govt. of Kerala



Opening of the Archives District Heritage Centre, Wayanad - Sri. K. V. Kunjiraman, MLA



Inauguration of District Heritage Centre - Wayanad, Sri. K.V. Kunjiraman, MLA



Inauguration of District Heritage Centre - Kannur, Sri. P. Jayarajan, Member of Legislative Assembly, Govt. of Kerala



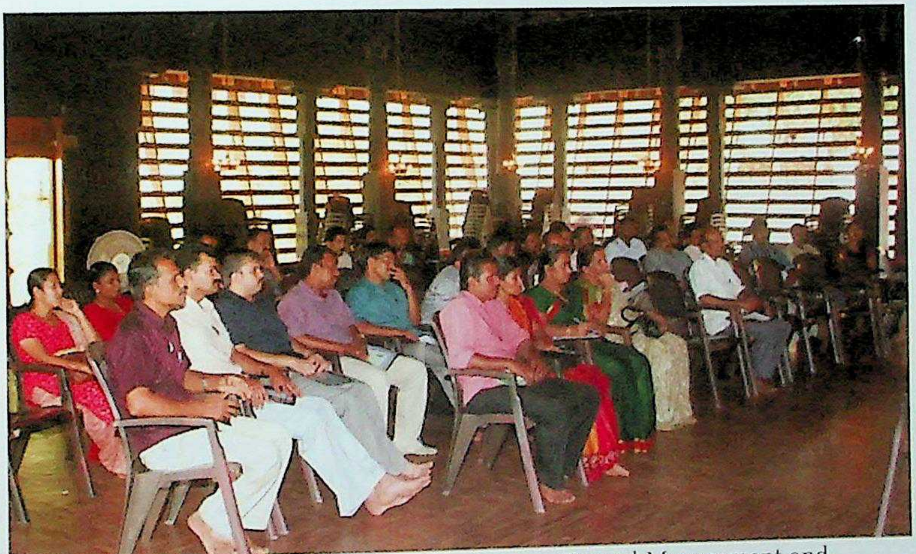
Archival Exhibition at KoodalManikam Temple, Irinjalakkuda, Thrissur - Kerala



Archival Records exhibited at KoodalManikam Temple



Training Programme on Record Management and Conservation of records-
Director of Archives addressing the participants



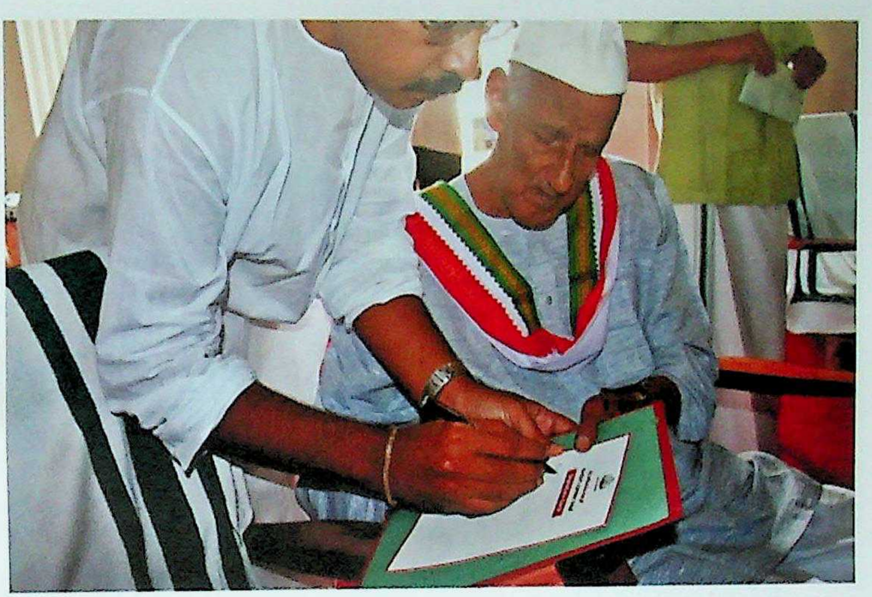
Participants at the training programme on Record Management and
Conservation of records held at Thiruvananthapuram



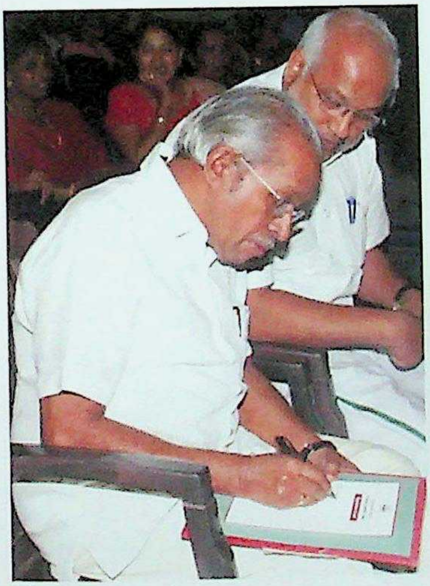
Presedential address of Sri. M.A.Baby, Hon. Minister for Education and Cultural affairs, Govt. of Kerala, at the inaugural session of the 'Signature Archives'

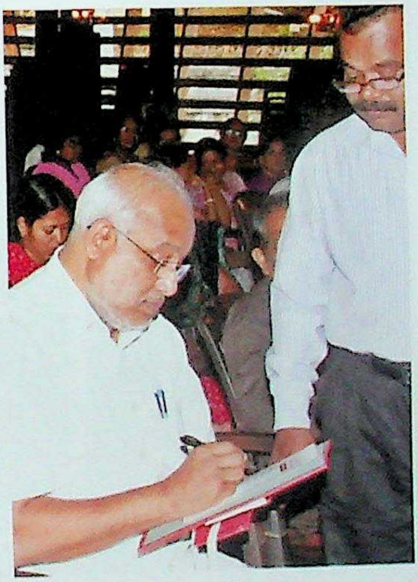


Sri. ONV Kurup inaugurating the prestigious project "Signature Archives" launched by the Kerala State Archives Deaprtment



Sri. K.E. Mammen, Freedom Fighter affixing signature, on the card



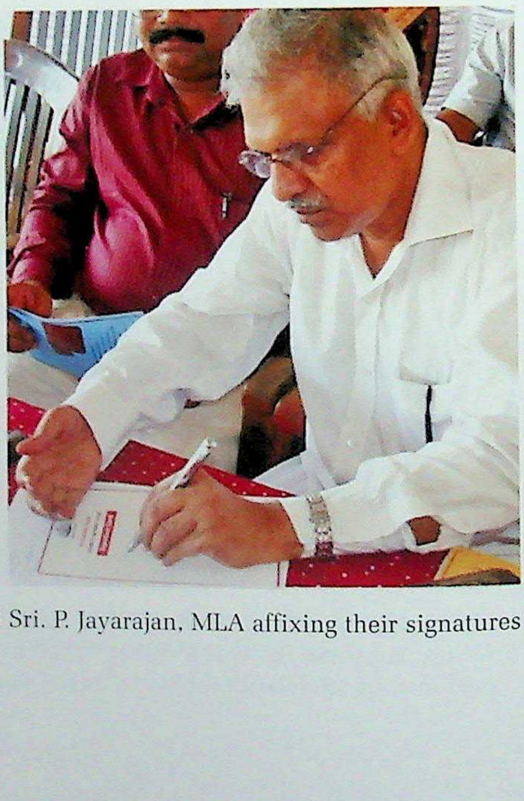


Singnature Archives - Hon. Minister for Education and Cultural affairs Sri. M.A. Baby and Sri. O.N.V. Kurup affixing their signature on the signature card in connection with the launching of the project "Signature Archives"



Padmasree Kamala Hassan, cine actor, Director affixing signature on the card





Sri. K.V. Kunjiraman, MLA, and Sri. P. Jayarajan, MLA affixing their signatures



Inauguration of Signature Archives
G. Sankar- Habitat



J. Rejikumar, Director,
Kerala State Archives



S. Mohanan pillai, Director,
Archaeology



Smt. Urmila- a Great Grant daughter
of Sri. T. Madava Rao, former Diwan
of Travanocre affixing her signature

രേഖാ കൈമാറ്റ ചടങ്ങ്
ജസ്റ്റിസ് വി.ആർ. കൃഷ്ണയ്യരുടെ വസതി
2011 ജനുവരി 6

V.R. Krishna Iyher
(Former Judge, Supreme Court)

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Website: www.vrkrishnaiyer.org

January 6, 2011

The below-mentioned documents are handed over to Kerala State Archives for custody by Justice V.R. Krishna Iyer (Retd.)

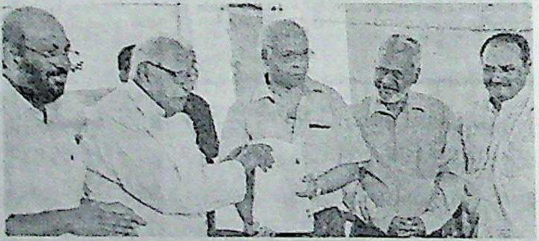
1. Letter dated August 27, 1986 to Prime Minister Sri. Rajiv Gandhi.
2. 24th May 19064 Jawaharlal Nehri's letter
3. Letter from Retd. Hon'ble Lord Denning, London dated 8.2.1984.
4. Letter dated 5.11.1993 from Sri. J.N. Dixit
5. Letter dated 5.11.1986 from Margaret Alva
6. Letter dated 1.10.1986 from Thoppil Bhasi
7. Letter dated 5.10.1993 from Sri. B. Sathyanarayan Reddy
8. Letter dated 8.9.1993 replied to (the above letter) Sathyanarayan Reddy
9. Letter dt. 23.8.1993 from Pritish Chandra
10. Letter from Biju Patnaik dt. 21.10.1993
11. Letter dated 26.5.2006 from Sri. M. Karunanidhi, CM, T.N
12. Letter dated 7.52005 from PM Dr. Manmohan Singh
13. Letter dated 3.1.2005 from Sri. Ram Vilas Paswan
14. Letter dated 15th January 2004 from Dr. APJ Abdul Kalam
15. Letter dated 18.3.2005 from Bhairon Singh Shekhawat
16. Letter dated 23.6.2004 from Sril. Lalu Prasad.
17. Letter dated 29.6.2004 from Sri. Somnath Chatterjee
18. Letter dt. 7.2.05 from Sri. R.C. Lahoti, C.J. of India
19. Letter dt. 7.6.2004 from Sri. Natwar Singh
20. Letter dt. 18.9.2007 from Sri. A.B. Bardan
21. Letter dt. 7.11.2006 from Sri. Pranab Mukherjee
22. Letter dt. 8.12.2006 from Sri. Gopalakrishna Gandhi, Governor West Bengal
23. Letter dt. 21.3.206 from Sri. Shivraj V. Patil
24. Letter dt. 5.8.2004 from Sri. A.K. Antony

മലയാള മനോരമ

ജനുവരി . 7. 2011 . വെള്ളി



ചരിത്രപുരുഷന്റെ കരങ്ങളിൽ നിന്ന് ചരിത്രത്തിന്റെ കരങ്ങളിലേക്ക്



മാതൃഭൂമി

ജനുവരി . 7. 2011 . വെള്ളി

കൃഷ്ണയ്യരുടെ സ്വകാര്യരേഖകൾ പുരാരേഖ വകുപ്പിന് കൈമാറി



തന്റെ ശേഖരത്തിലുള്ള രേഖകൾ ജസ്റ്റിസ് വി.ആർ. കൃഷ്ണയ്യർ, ഉന്നതവിദ്യാഭ്യാസ കൗൺസിൽ ഉപാധ്യക്ഷൻ ഡോ. കെ.എൻ. പണിക്കർക്ക് കൈമാറുന്നു

കൊച്ചി: [illegible] ജവഹർലാൽ നെഹ്റു [illegible] അയച്ച കത്താണിത്. വർഷങ്ങൾ പഴക്കമുള്ള ആ കത്ത് പുരാരേഖ വകുപ്പിന് കൈമാറുമ്പോൾ ജസ്റ്റിസ് വി.ആർ. കൃഷ്ണയ്യരുടെ കണ്ണുകളിൽ [illegible] തുടിച്ചിരുന്നു.

കൃഷ്ണയ്യരുടെ സ്വകാര്യ രേഖകൾ പുരാരേഖ വകുപ്പിന് കൈമാറുന്ന ചടങ്ങായിരുന്നു അത്. ഈ അവിസ്മരണീയ മുഹൂർത്തത്തിന് സാക്ഷിയായതോ കൃഷ്ണയ്യരുടെ വസതിയായ 'സദ്ഗമയ'യും.

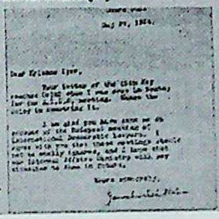
1954 മേയിൽ ഇന്റർനാഷണൽ ഡെമോക്രാറ്റിക് ലോയേഴ്സ് എന്ന സംഘടനയുടെ ബുഡാപെസ്റ്റ് സമ്മേളനത്തിന്റെ ഭാഗമായാണ് നെഹ്റു കൃഷ്ണയ്യർക്ക് കത്തയച്ചത്. 1954ൽ [illegible] അയച്ച കത്തുൾപ്പെടെ 24 രേഖകളാണ് പുരാരേഖ വകുപ്പിന് കൈമാറിയത്. ശേഷിക്കുന്ന രേഖകൾ ഘട്ടംഘട്ടമായി കൈമാറും.

ജസ്റ്റിസ് വി.ആർ. കൃഷ്ണയ്യരിൽ നിന്നും ഉന്നത വിദ്യാഭ്യാസ കൗൺസിൽ വൈസ് ചെയർമാൻ ഡോ. കെ.എൻ. പണിക്കർ രേഖകൾ ഏറ്റുവാങ്ങി. നിയമവുമായി ബന്ധപ്പെട്ട് [illegible] പുസ്തകങ്ങളും [illegible] കൈമാറുമെന്ന് കൃഷ്ണയ്യർ പറഞ്ഞു. രേഖകൾ കൈമാറിയതോടെ കേരള ചരിത്രത്തിന്റെ ഭാഗമാകാൻ കഴിഞ്ഞതായി വിശ്വസിക്കുന്നുവെന്നും അദ്ദേഹം കൂട്ടിച്ചേർത്തു.

കൃഷ്ണയ്യരുടെ ജീവിതത്തെക്കുറിച്ചുള്ള [illegible] പുരാരേഖ വകുപ്പിനായി തയ്യാറാക്കുമെന്ന് ഡോ. കെ.എൻ. പണിക്കർ പറഞ്ഞു.

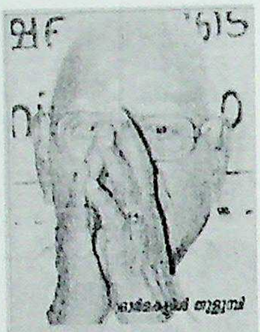
ചടങ്ങിൽ ഡൊമിനിക് പ്രസന്റേഷൻ എം.എൽ.എ അധ്യക്ഷത വഹിച്ചു. [illegible] ന്യുവാൽസ് വൈസ് ചാൻസലർ ഡോ. കെ. ജയകുമാർ, കാലടി സംസ്കൃത സർവകലാശാല ചരിത്ര വിഭാഗം മേധാവി ഡോ. കെ. ശിവദാസൻ, പുരാരേഖ വകുപ്പ് ഡയറക്ടർ [illegible] എന്നിവർ പങ്കെടുത്തു.

ജവഹർലാൽ നെഹ്റു കൃഷ്ണയ്യർക്ക് എഴുതിയ കത്ത് →

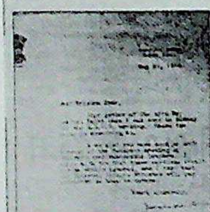


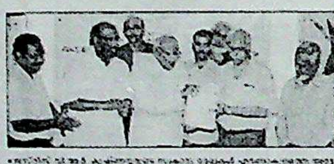
മംഗളം

ജനുവരി . 7. 2011 . വെള്ളി



മരിക്കാത്ത ഓർമകളിൽ കൃഷ്ണയ്യർ വിതുമ്പി; നെഹ്റുവിന്റെ കത്തു കൈമാറി





കേരളകൗമുദി

ജനുവരി . 7. 2011 . വെള്ളി



...ന്റെ സ്വകാര്യ രേഖകൾ സംസ്ഥാന പുരാരേഖാ വകുപ്പിന് കൈമാറാനായി എറണാകുളത്ത് നടത്തിയ ചടങ്ങിൽ വികാരാധീനനായി വിതുമ്പാൻ തുടങ്ങിയ ജസ്റ്റിസ് വി.ആർ. കൃഷ്ണയ്യരെ ആശ്വസിപ്പിക്കുന്ന ഡോമിനിക് പ്രസന്റേഷൻ എം.എൽ.എ. രേഖകൾ ഏറ്റുവാങ്ങിയ ചിത്രകാരൻ കെ.എൻ. പണിക്കർ സമീപം.

ചരിത്രമുറങ്ങുന്ന ആ രേഖകൾ ഇനി കേരളത്തിനു സ്വന്തം

[illegible]

ദേശാഭിമാനി

ജനുവരി . 7. 2011 . വെള്ളി



കേരള ആർക്കൈവ്സിനു കൈമാറിയ കൃഷ്ണയ്യരുടെ ശേഖരത്തിലെ കത്തുകളും രേഖകളും കെ എൻ പണിക്കർ ഏറ്റുവാങ്ങുന്നു

കൃഷ്ണയ്യരുടെ കൈയൊപ്പുകൾ സമൂഹത്തിന് സമർപ്പിച്ചു

സ്വന്തം ലേഖകൻ

കൊച്ചി: ജവഹർലാൽ നെഹ്റു മുതൽ മൻമോഹൻ സിങ് വരെയുള്ള പ്രധാനമന്ത്രിമാർ അടക്കമുള്ളവർക്ക് ജസ്റ്റിസ് വി ആർ കൃഷ്ണയ്യർ എഴുതിയ എഴുത്തുകളടങ്ങുന്ന ചരിത്രരേഖകൾ ഇനി പൊതുസ്വത്ത്.

കൃഷ്ണയ്യരുടെ വസതിയായ സത്ഗമയിൽ നടന്ന ചടങ്ങിൽ ഇന്നലെകളുടെ കഥ പറയുന്ന കത്തുകൾ കേരള ആർക്കൈവ്സിനു കൈമാറി. "ഇതിലെന്റെ ജീവിതം എന്നാൽ... ഈ രേഖകൾ ഞാൻ ചരിത്രത്തിനായി നൽകുന്നു" എന്ന് പറഞ്ഞ കൃഷ്ണയ്യരുടെ കത്തുകൾ [illegible] കൃഷ്ണയ്യരുടെ സെക്രട്ടറി [illegible] ഹനും, ഡൊമിനിക് പ്രസന്റേഷൻ എംഎൽഎയും ചേർന്ന് സ്വീകരിച്ചു.

കൃഷ്ണയ്യരുടെ ശേഖരത്തിലുള്ള പല ചരിത്രരേഖകളും കുടുംബാംഗങ്ങളുടെ സാന്നിധ്യത്തിൽ പരിശോധിച്ചശേഷം ആർക്കൈവ്സിന് കൈമാറും. ആർക്കൈവ്സ് അധികൃതർ [illegible]. 1964 മെയ് 24ന് പ്രധാനമന്ത്രി ജവഹർലാൽ നെഹ്റു ബുഡാപെസ്റ്റിൽ നടന്ന ഡെമോക്രാറ്റിക് അഭിഭാഷകരുടെ അന്താരാഷ്ട്ര സമ്മേളനം സംബന്ധിച്ച് കൃഷ്ണയ്യർക്ക് എഴുതിയ കത്ത്, 2009 മെയ് ഏഴിന് പ്രധാനമന്ത്രി മൻമോഹൻ സിങ് എഴുതിയ കത്ത്, [illegible] സംബന്ധിച്ച് കൃഷ്ണയ്യരുടെ പുസ്തകത്തെ പ്രകീർത്തിച്ച് ലോർഡ് ഡെന്നിങ് എഴുതിയ കത്ത്, 1986-ൽ [illegible] എഴുതിയ കത്ത് എന്നിവയും കൈമാറിയവയിൽപ്പെടും. ഇവ ഇനി വരുംതലമുറകൾക്ക് വഴികാട്ടിയാകും.

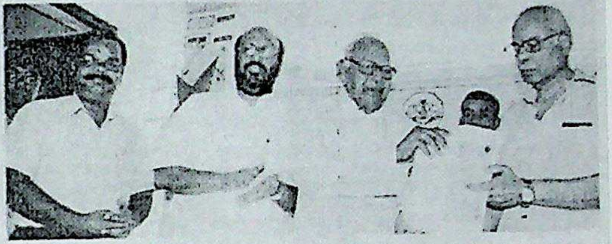
യോഗത്തിൽ ഡൊമിനിക് പ്രസന്റേഷൻ എംഎൽഎ അധ്യക്ഷനായി. ഉന്നത വിദ്യാഭ്യാസ കൗൺസിൽ അധ്യക്ഷൻ ഡോ. കെ എൻ പണിക്കർ, ചാൾസ് ഡയസ് എംപി, നിയമ സർവകലാശാല വിസി ഡോ. എൻ കെ ജയകുമാർ, സംസ്കൃത സർവകലാശാല ചരിത്രവിഭാഗം മേധാവി ഡോ. കെ ശിവദാസൻ, ആർക്കൈവ്സ് ഡയറക്ടർ സി [illegible] കുമാർ എന്നിവർ പങ്കെടുത്തു.

ദീപിക

ജനുവരി . 7. 2011 . വെള്ളി

കേരളത്തിന്റെ വാമൊഴി ചരിത്രരേഖ തയാറാക്കുന്നു

കൊച്ചി: പുരാരേഖ വകുപ്പിന്റെ നേതൃത്വത്തിൽ വിവിധ മേഖലകളിൽ പ്രശസ്തരായ വ്യക്തികളുമായി അഭിമുഖത്തിലൂടെ സംസ്ഥാനത്തിന്റെ വാമൊഴി ചരിത്രരേഖ തയാറാക്കുന്നു. ചരിത്രഗവേഷണ കൗൺസിലും പുരാരേഖ വകുപ്പും കൈകോർത്ത് ഇതിനായി യത്നിക്കുമെന്ന് ഉന്നതവിദ്യാഭ്യാസ കൗൺസിൽ ഉപാധ്യക്ഷൻ ഡോ. കെ.എൻ. പണിക്കർ പറഞ്ഞു. അഭിഭാഷകൻ, പൊതുപ്രവർത്തകൻ, ജനപ്രതിനിധി, മന്ത്രി, സുപ്രീംകോടതി ജസ്റ്റിസ് തുടങ്ങി ജീവിതത്തിന്റെ വിവിധ മേഖലകളിൽ തിളങ്ങിയ ജസ്റ്റിസ് വി.ആർ. കൃഷ്ണയ്യരുടെ വാമൊഴി ചരിത്രം രേഖപ്പെടുത്തിയാണ് ഫെബ്രുവരിയിൽ ഈ പദ്ധതിക്കു തുടക്കം കുറിക്കുക.



പുരാവസ്തു വകുപ്പ് കേരളത്തിന്റെ വാമൊഴി ചരിത്രരേഖ തയാറാക്കുന്നതിന്റെ ഭാഗമായി ജസ്റ്റിസ് വി.ആർ. കൃഷ്ണയ്യരുടെ സ്വകാര്യ സൂക്ഷിപ്പിലുള്ള കത്തുകളും രേഖകളും ഡോ. കെ.എൻ. പണിക്കർക്ക് കൈമാറുന്നു.

കെ.എൻ. പണിക്കർ കൃഷ്ണയ്യരുമായി അഭിമുഖം തയാറാക്കും. അഭിമുഖത്തിനു കൃഷ്ണയ്യർ സമ്മതിച്ചതായി പണിക്കർ അറിയിച്ചു. കൃഷ്ണയ്യരുടെ സ്വകാര്യ സൂക്ഷിപ്പിലുണ്ടായിരുന്ന കത്തുകളും ഏതാനും രേഖകളും ഇന്നലെ കൃഷ്ണയ്യരുടെ വസതിയിൽ നടന്ന ചടങ്ങിൽ പുരാരേഖ വകുപ്പിനു കൈമാറി. ജീവിതകാലത്തു നടന്ന സാമൂഹിക പ്രശ്നങ്ങൾ, സംഭവങ്ങൾ, ഇവയോടുള്ള നിലപാട്, ജീവിത കാഴ്ചപ്പാട് എന്നിവ ഓർമയിൽ നിന്നു ചികഞ്ഞെടുത്ത് അടുക്കും ചിട്ടയോടും കൂടി ക്രമീകരിക്കുകയാണു രീതി. കൃഷ്ണയ്യരുടെ വാമൊഴി ചരിത്രം രേഖപ്പെടുത്തിയ ശേഷം സംസ്ഥാനത്തെ മറ്റു പ്രശസ്തരുടെയും അഭിമുഖങ്ങൾ തയാറാക്കും.

പാശ്ചാത്യരാജ്യങ്ങളിൽ ഏറെ പ്രചാരമുള്ള വാമൊഴി ചരിത്രരചനാ രീതി ആദ്യമായാണു കേരളത്തിൽ ഒരു വലിയ പദ്ധതിയായി കൊണ്ടുവരുന്നത്. പുരാരേഖ വകുപ്പിലെ എഡിറ്റോറിയൽ ബോർഡിലെ ചരിത്രകാരന്മാരുടെ നേതൃത്വത്തിൽ വിവിധ ഗ്രൂപ്പുകളായി തിരിഞ്ഞായിരിക്കും പ്രവർത്തനം.

തന്റെ ശേഖരത്തിലുള്ള രേഖകൾ ചരിത്രഗവേഷകർക്കും വിദ്യാർഥികൾക്കും ഉപയോഗപ്പെടുന്നതു സന്തോഷകരമാണെന്നു കൃഷ്ണയ്യർ പറഞ്ഞു. കൂടുതൽ പുസ്തകങ്ങളും രേഖകളും ഈ വിധത്തിൽ കൈമാറുമെന്നും അദ്ദേഹം പറഞ്ഞു.

മാധ്യമം

ജനുവരി . 7. 2011 . വെള്ളി



[illegible]

വികാരനിർഭര ചടങ്ങിൽ ജസ്റ്റിസ് കൃഷ്ണയ്യർ സ്വകാര്യ ശേഖരത്തിലെ രേഖകൾ കൈമാറി

[illegible]

ചന്ദ്രിക

ജനുവരി . 7. 2011 . വെള്ളി



ജസ്റ്റിസ് കൃഷ്ണയ്യരുടെ രേഖകൾ പുരാരേഖാവകുപ്പിന് കൈമാറി

THE HINDU

ജനുവരി . 7. 2011 . വെള്ളി

Representing the 20th century mind

Special Correspondent

KOCHI: A letter from Prime Minister Jawaharlal Nehru three days before his death is among the first batch of personal correspondence V.R. Krishna Iyer, jurist, has donated to the Archives Department.

At a ceremony held in his home here on Thursday, Mr. Iyer handed over several letters he had received from prime ministers, governors, chief ministers and political and legal luminaries. These were received by K.N. Panikkar, historian and Vice-Chairman of the Higher Education Council, on behalf of the Archives Department.

Mr. Iyer said he had lost a large number of his personal correspondence over the years.

The rest would be handed over to the Archives Department. Other personal documents also would be given out. His books on law would be given to the Kerala High Court.

Mr. Panikkar said the letters and other personal documents represented the public mind of 20th century India and that they would be of great help to researchers. He said Mr. Iyer was a true 'Bharat Ratna' living in our midst.

Dominic Presentation, MLA, presided over the ceremony.

Oral history

Archives Department director J. Reji Kumar told *The Hindu* that Mr. Krishna Iyer would be the first in a series of oral history recordings with prominent personalities in Kerala.

They would be available for use by researchers. As of now, his department held only government records. It had now decided to have private documents as well.

Rare museum

The department was now building a 'signature archival museum' which would preserve signatures, handwritings and biodata of historical and contemporary personalities. Some of the material it had acquired included the signatures and handwritings of Swati Tirunal, the 19th century music composer and Maharaja of Travancore, and Sir C.P. Ramaswamy Aiyer, the Dewan of Travancore (1936-47).

Notes to authors who send articles, reviews, Essays, etc. for publication

'Thaliyola', Kerala Archives Journal is a Trimonthly journal edited by an editorial committee of the Kerala State Archives Department, Government of Kerala. The Editorial Committee is headed by the celebrated historian Dr. K.N. Panikkar. The Director of Archives, Sri. J. Rejikumar is the Chief Editor of this Journal. Broad and inclusive coverage of social, historical and ethnic issues that formed the substratum of our social growth are proposed to the covered in the journal.

The editorial committee is delighted to consider for publication, articles which reflect original innovative thinking in the field of history, Epigraphy and Culture. The editorial committee reserve all right to accept or reject a paper submitted for publication. The editorial committee will not be responsible for the views expressed by the author in his/her paper, but for the original records reproduced as such.

Articles may be sent in electronic form to 'keralaarchives@gmail.com' along with hard copy to the Director "Thaliyola" Kerala State Archives Department, Govt. of Kerala, Nalanda, Thiruvananthapuram.

Sent your Feed back to

Director
Kerala State Archives Department, Nalanda, Thiruvananthapuram
Phone_office – 0471-2311547, 2313759, *E-mail:* keralaarchives@gmail.com
keralaarchives@yahoo.com

താളിയോല

കേരള ആർക്കൈവ്സ് ജേർണൽ

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